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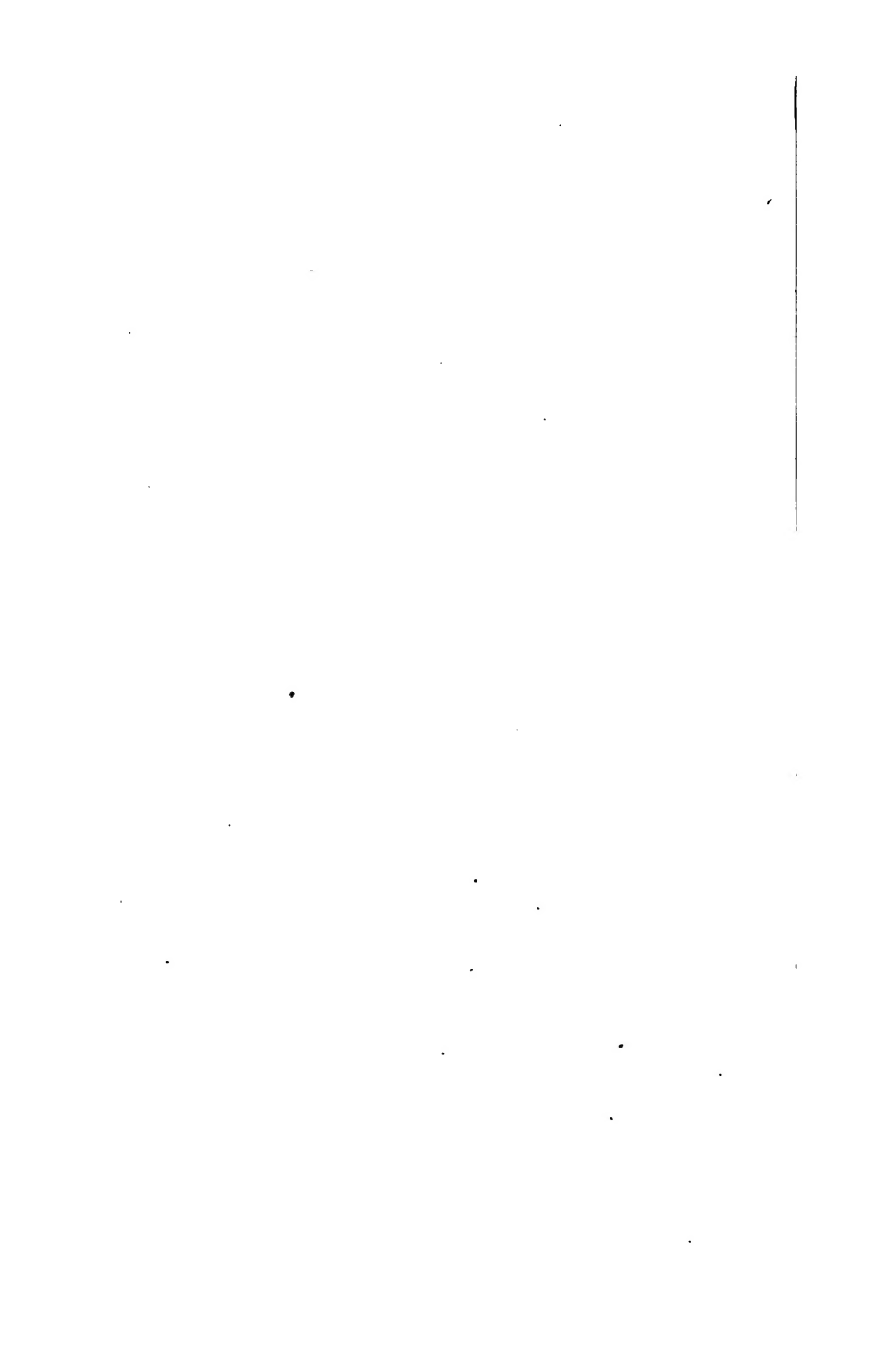
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THE AJAX

OF

SOPHOCLES,

WITH ENGLISH NOTES,

TRANSLATED FROM THE GERMAN OF



F. W. SCHNEIDEWIN,

BY THE

REV. R. B. PAUL,

VICAR OF ST. AUGUSTINE'S, BRISTOL,
AND LATE FELLOW OF EXETER COLLEGE, OXFORD.

EDITED BY THE

REV. T. K. ARNOLD, M.A.

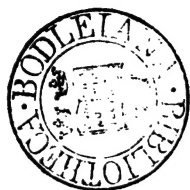
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PREFACE.

THIS Edition of the *Ajax* was published in Germany two years ago, in a "Collection of Greek and Latin Authors with German Notes," which is appearing in that country under the general superintendence of Haupt and Sauppe. The name of Schneidewin will vouch for its accuracy; and the conciseness of the notes is such as to fit it admirably for a School Edition; though even the finished scholar will be glad of an opportunity to consult occasionally a commentator of so high a reputation. For the benefit of those who are interested in critical discussions, I may here mention, that Schneidewin has explained and defended the alterations introduced into the text, and his interpretation of the more difficult passages, in the Third Number of the *Philologus* for 1849.

For the translation of the notes I am indebted to my friend the Rev. R. B. Paul, late Fellow and Tutor of Exeter College; the few additions and references that I have myself added to the work, are carefully distinguished from the original notes by being enclosed in crotchets ([]). The *Philoctetes* will, it is hoped, be ready in a few weeks.

T. K. A.

LYNDON,
Dec. 29, 1850.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

Ἄθηνᾱ.

Ὀδυσσεύς.

Αἴας.

Χορὸς Σαλαμινίων ναυτῶν.

Τέκμησσα.

Ἄγγελος.

Τεύκρος.

Μενέλαος.

Ἀγαμεμνῶν.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

Εὐρυσάκης.

Παιδαγωγός.

Στρατοκῆρυξ.

ΣΟΦΟΚΛΕΟΥΣ ΑΙΑΣ.

ΑΘΗΝΑ.

- Ἄει μὲν, ὦ παῖ Λαρτίου, δέδορκά σε
πεῖράν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον
καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὁρῶ
4 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
πάλαι κυνηγετοῦντα καὶ μετρούμενον
ἵχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς
εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. εὐ δέ σ' ἐκφέρει
8 κυνὸς Λακαίνης ὥς τις εὐρινος βάσις.
ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα
στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους.
καὶ σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης
12 ἔτ' ἔργον ἐστίν, ἐννέπειν δ' ὅτου χάριν
σπουδὴν ἔθου τήνδ', ὥς παρ' εἰδυίας μάθῃς.

ΟΔΥΣΣΕΥΣ.

- ὦ φθέγμ' Ἀθάνας, φιλτάτης ἐμοὶ θεῶν,
ὥς εὐμαθὲς σου, κἂν ἄποπτος ᾗς ὁμως,
16 φώνημ' ἀκούω καὶ ξυναρπάζω φρενί,
χαλκοστόμου κώδωνος ὥς Τυρσηνικῆς·
καὶ νῦν ἐπέγνωσ' εὐ μ' ἐπ' ἀνδρὶ δυσμενεῖ
βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
20 κείνον γάρ, οὐδέν' ἄλλον, ἵχνεύω πάλαι.
νυκτὺς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
ἔχει περάνας, εἴπερ εἰργασταὶ τάδε·
ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα·
24 καὶ γὰρ θελοντὴς τῆδ' ὑπεζύγην πόνω.
ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν
λείας ἀπάσας καὶ κατηναρισμένας
ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.
28 τήνδ' οὖν ἐκείνῃ πᾶς τις αἰτίαν νέμει.

- 29 καί μοί τις ὀπτήρ αὐτὸν εἰσιδὼν μόνον
 πηδῶντα πεδία σὺν νεοῤῥάντῳ ξίφει,
 φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
- 32 κατ' ἵχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,
 τὰ δ' ἐκπέπληγμαι, κοῦκ ἔχω μαθεῖν ὅτου·
 καιρὸν δ' ἐφήκεις· πάντα γὰρ τὰ τ' οὖν πάρος,
 τὰ τ' εἰσέπειτα σῇ κυβερνῶμαι χειρί.
- 36 ΑΘ. ἔγνω, Ὀδυσσεῦ, καὶ πάλοι φύλαξ ἔβην
 τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.
 ΟΔ. ἦ καί, φίλη δέσποινα, πρὸς καιρὸν πονῶ;
 ΑΘ. ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταυτὰ σοι.
- 40 ΟΔ. καὶ πρὸς τί δυσλόγιστον ὦδ' ἦξεν χέρα;
 ΑΘ. χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων δ-
 πλων.
 ΟΔ. τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βά-
 σιν;
- ΑΘ. δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.
- 44 ΟΔ. ἦ καὶ τὸ βούλευμ' ὥς ἐπ' Ἀργείοις τόδ'
 ἦν;
 ΑΘ. κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ.
- ΟΔ. ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θρά-
 σαι;
- ΑΘ. νύκτωρ ἐφ' ὑμᾶς δόλιος ὁρμᾶται μόνος.
- 48 ΟΔ. ἦ καὶ παρίστη καπὶ τέρμ' ἀφίκετο;
 ΑΘ. καὶ δὴ πὶ δισσαῖς ἦν στρατηγίσιν πύ-
 λαις.
 ΟΔ. καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου;
- ΑΘ. ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὁμ-
 μασιν
- 52 γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,
 καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε,
 λείας ἄδαστα, βουκόλων φρουρήματα·
 ἐνθ' εἰσπεσῶν ἔκειμε πολύκερων φόνον
- 56 κύκλῳ ραχίζων· κἀδόκει μὲν ἐσθ' ὅτε
 δισσοὺς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων,
 ὅτ' ἄλλοτ' ἄλλον ἐμπέτνων στρατηλατῶν.
 ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
- 60 ὠτρυνον, εἰσέβαλλον εἰς ἔρκη κακά.
 κἄπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν

- 63 ποίμνας τε πάσας εἰς δόμους κομίζεται,
 64 ὡς ἄνδρας, οὐχ ὡς εὐκερων ἄγραν ἔχων.
 καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται.
 δείξω δὲ καὶ σοὶ τήνδε περιφανὴ νόσον,
 ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.
 68 θαρσῶν δὲ μίμνε, μηδὲ συμφορὰν δέχου
 τὸν ἄνδρ'. ἐγὼ γὰρ ὁμμάτων ἀποστρόφους
 αὐγὰς ἀπείρξω σὴν πρόσσωψιν εἰσιδεῖν.
 οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
 72 δεσμοῖς ἀπενθύνοντα προσμολεῖν καλῶ.
 Αἶαντα φωνῶ· στείχε δωμάτων πάρος.
 ΟΔ. τί δρᾶς, Ἀθάνα; μηδαμῶς σφ' ἔξω
 κάλει.
 ΑΘ. οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς;
 76 ΟΔ. μὴ πρὸς θεῶν· ἀλλ' ἔνδον ἀρκεῖτω
 μένων.
 ΑΘ. τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ'
 ἦν—
 ΟΔ. ἐχθρὸς γε τῷδε τανδρὶ καὶ τανῦν ἔτι.
 ΑΘ. οὐκουν γέλως ἥδιστος εἰς ἐχθροὺς γε-
 λᾶν;
 80 ΟΔ. ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.
 ΑΘ. μεμνηότ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;
 ΟΔ. φρονοῦντα γὰρ νιν οὐκ ἂν ἐξέστην ὄκνῳ.
 ΑΘ. ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.
 84 ΟΔ. πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς
 ὄρᾳ;
 ΑΘ. ἐγὼ σκότῳσω βλέφαρα καὶ δεδορκότα.
 ΟΔ. γένοιτο μεντᾶν πᾶν θεοῦ τεχνωμένου.
 ΑΘ. σίγα νυν ἔστῳς καὶ μέν' ὡς κυρεῖς ἔχων.
 88 ΟΔ. μένοιμ' ἂν ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν.
 ΑΘ. ὦ οὗτος, Αἴας, δεῦτερόν σε προσκαλῶ.
 τί βαιὸν οὕτως ἐντρέπει τῆς ζυμμάχου;

ΑΙΑΣ.

- ὦ χαῖρ', Ἀθάνα, χαῖρε, Διογενὲς τέκνον,
 92 ὡς εὖ παρέστης· καὶ σε παγχρύσοις ἐγὼ
 στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.
 ΑΘ. καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,
 ἔβαψας ἐγχορ εὖ πρὸς Ἀργείων στρατῷ;

- 96 ΑΙΑΣ. κόμπος πάρεστι κούκ ἀπαρνοῦμαι τὸ
μή.
ΑΘ. ἦ καὶ πρὸς Ἀτρείδαισιν ἤχμασας χέρα ;
ΑΙΑΣ. ὥστ' οὐποτ' Αἴανθ' οἶδ' ἀτιμάσονσ' ἔτι.
ΑΘ. τεθνᾶσιν ἄνδρες, ὡς τὸ σὸν ξυνῆκ' ἐγώ.
100 ΑΙΑΣ. θανόντες ἤδη τὰμ' ἀφαιρείσθων ὄπλα.
ΑΘ. εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
ποῦ σοι τύχης ἔστηκεν ; ἦ πέφυγέ σε ;
ΑΙΑΣ. ἦ τοῦπίτριπτον κίναδος ἐξήρου μ'
ὕπου ;
104 ΑΘ. ἔγωγ' Ὀδυσσεά, τὸν σὸν ἐνστάτην, λέγω.
ΑΙΑΣ. ἥδιτος, ὦ δέσποινα, δεσμώτης ἔσω
θακεῖ· θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω.
ΑΘ. πρὶν ἂν τί δράσῃς, ἦ τί κερδάνῃς
πλέον ;
108 ΑΙΑΣ. πρὶν ἂν δεθείς πρὸς κίον' ἐρκείου
στέγης—
ΑΘ. τί δῆτα τὸν δύστηνον ἐργάσει κακόν ;
ΑΙΑΣ. μάλιστα πρῶτον νῶτα φοινηχθεὶς θά-
νη.
ΑΘ. μὴ δῆτα τὸν δύστηνον ὥδέ γ' αἰκίσῃ.
112 ΑΙΑΣ. χαίρειν, Ἀθάνα, τᾶλλ' ἐγὼ σ' ἐφί-
εμαι·
κέϊνος δὲ τίσει τήνδε, κούκ ἄλλην δίκην.
ΑΘ. σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
χρῶ χειρὶ, φείδου μηδὲν ὧν περ ἐννοεῖς.
116 ΑΙΑΣ. χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφί-
εμαι,
τοιάνδ' αἰεὶ μοι ξύμμαχον παρεσθάναι.
ΑΘ. ὄρᾳς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὄση ;
τούτου τίς ἂν σοι τάνδρὸς ἦ προνούστερος,
120 ἦ δρᾶν ἀμείνων εὐρέθῃ τὰ καίρια ;
ΟΔ. ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν
δύστηνον ἔμπας, καί περ ὄντα δυσμενῇ,
ὁθούνεκ' ἄτη συγκατέζευκται κακῇ,
124 οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.
ὄρῳ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
εἶδωλ', ὅσοι περ ζῶμεν, ἦ κοῦφην σκιάν.
ΑΘ. τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
128 μηδὲν ποτ' εἶπες αὐτὸς εἰς θεοὺς ἔπος,

- 129 μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον,
ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.
ὥς ἡμέρα κλίνει τε κἀνάγει πάλιν
132 ἅπαντα τ' ἀνθρώπεια· τοὺς δὲ σῶφρονας
θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοῦς.

ΧΟΡΟΣ.

- Τελαμώνιε παῖ, τῆς ἀμφιρύτου
Σαλαμίνος ἔχων βάθρον ἀγχιάλου,
136 σὲ μὲν εὖ πράσσουσ' ἐπιχαίρω·
σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς
λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
μέγαν ὄκνον ἔχω, καὶ πεφόβημαι
140 πτηνῆς ὥς ὄμμα πελείας.
ὥς καὶ τῆς νῦν φθιμένης νυκτὸς
μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
ἐπὶ δυσκλείᾳ, σὲ τὸν ἵπομανῇ
144 λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
βοτὰ, καὶ λείαν
ἥπερ δορίληπτος ἔτ' ἦν λοιπή,
κτείνοντ' αἰθωνι σιδήρῳ.
148 τοιούσδε λόγους ψιθύρους πλάσσω
εἰς ὦτα φέρει πᾶσιν Ὀδυσσεύς,
καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν
εὐπίστα λέγει, καὶ πᾶς ὁ κλύων
152 τοῦ λέξαντος χαίρει μᾶλλον
τοῖς σοῖς ἄχεσιν καθυβρίζων.
τῶν γὰρ μεγάλων ψυχῶν εἰς
οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ
156 τοιαῦτα λέγων οὐκ ἂν πείθοι.
πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
καίτοι σμικροὶ μεγάλων χωρὶς
σφαλερὸν πύργου ῥῦμα πέλονται·
160 μετὰ γὰρ μεγάλων βαιὼς ἄριστ' ἂν
καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
ἀλλ' οὐ δυνατὸν τοὺς ἀνόητους
τούτων γνώμας προδιδάσκειν.
164 ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ
χῆμεις οὐδὲν σθένεμεν πρὸς ταῦτ'
ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.

- 167 ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
 168 παταγοῦσιν ἄτε πτηνῶν ἀγέλαι'
 μέγαν αἰγυπιὸν δ' ὑποδείσαντες,
 τάχ' ἂν ἐξαίφνης εἰ σὺ φανείης,
 σιγῇ πτήξειαν ἄφωνοι.
 172 Ἥ ρά σε Ταυροπόλα Διὸς Ἄρτεμις, — (στροφή.)
 ὦ μεγάλα φάτις, ὦ
 μάτερ αἰσχύνας ἐμᾶς, —
 ᾤρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας,
 176 ἥ πού τινος νίκας ἀκάρπωτον χάριν,
 ἥ ρα κλυτῶν ἐνάρων
 ψευθεῖσ', ἀδώροις εἴτ' ἐλυφηβολίαις;
 ἥ χαλκοθώραξ εἴ τιν' Ἐννάλιος
 180 μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις
 μαχαναῖς ἐτίσατο λῶβαν;
 οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά, (ἀντιστρ.)
 184 παῖ Τελαμῶνος, ἔβας
 τόσσον, ἐν ποιμναῖς πῆλτων
 ἦκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι
 καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.
 188 εἰ δ' ὑποβαλλόμενοι·
 κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς
 ἥ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς,
 μὴ μή μ', ἄναξ, εἴθ' ὧδ' ἐφάλοις κλισίαις.
 192 ὄμμ' ἔχων κακὰν φάτιν ἄρη.
 ἀλλ' ἄνα ἐξ ἐδράνων, ὕπου μακραίωνι (ἐπωδός.)
 στηρίξει ποτὶ τᾷδ' ἀγωνίῳ σχολᾷ,
 196 ἄταν οὐρανίαν φλέγων.
 ἐχθρῶν δ' ὕβρις ὧδ' ἀτάρβητα
 ὀρμαῖται ἐν εὐανέμοις βάσσαις,
 πάντων καγχαζόντων
 γλώσσαις βαρυάλγητα·
 200 ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ.

- ναὸς ἄρωγυι τῆς Αἴαντος,
 γενεᾶς χθονίων ἀπ' Ἐρεχθιδᾶν,
 ἔχομεν στοναχὰς οἱ κηδόμενοι
 204 τοῦ Τελαμῶνος τηλόθεν οἴκου.
 νῦν γὰρ ὁ δεῖνός μέγας ὠμοκρατῆς

- 206 Αἴας θολερῶ
 κείται χειμῶνι νοσήσας.
- 208 ΧΟΡ. τί δ' ἐνήλλακται τῆς ἡμερίας
 νύξ ἤδε βάρος ;
 παῖ τοῦ Φρυγίοιο Τελεύαντος,
 λέγ', ἐπεὶ σὲ λέχος δουριάλωτον
- 212 στέρξας ἀνέχει θούριος Αἴας·
 ὥστ' οὐκ ἂν αἰδρις ὑπέποις.
- ΤΕΚ. πῶς δῆτα λέγω λόγον ἄρρητον ;
 θανάτῳ γὰρ ἴσον πάθος ἐκπέυσει.
- 216 μανία γὰρ ἀλοὺς ἡμιν ὁ κλεινὸς
 νύκτερος Αἴας ἀπελωβήθη.
 τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
 χειροδαίκτα σφάγι' αἰμοβαφῇ,
- 220 κείνου χρηστήρια τάνδρος.
- 224 ΧΟΡ. οἷαν ἐδήλωσας ἀνέρος αἰθοπος ἀγγελίαν,
 ἄτλατον, οὐδὲ φευκτάν, (στρ.)
 τῶν μεγάλων Δαναῶν ὕπο κληζομέναν,
 τὰν ὁ μέγας μῦθος ἀέξει.
- 228 οἴμοι, φοβοῦμαι τὸ προσέρπον. περίφαντος
 ἀνὴρ
 θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς
- 232 κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππο-
 νώμας.
- ΤΕΚ. ὦμοι· κείθεν, κείθεν ἄρ' ἡμῖν
 δεσμῶτιν ἄγων ἤλυθε ποίμναν·
 ὦν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίας,
- 236 τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.
 δύο δ' ἀργίποδας κρισὺς ἀνελών,
 τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
 ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω
- 240 κίονι δῆσας
 μέγαν ἵπποδέτην ῥυτῆρα λαβῶν
 παίει λιγυρᾷ μάστιγι διπλῇ,
 κακὰ δεινάζων ῥήμαθ', ἃ δαίμων,
- 244 κοῦδεῖς ἀνδρῶν ἐδίδαξεν.
- ΧΟΡ. ὥρα τιν' ἤδη κράτα καλύμμασι κρυφάμε-
 νον ποδοῖν κλοπὰν ἀρέσθαι, (ἀντιστρ.)
- 248 ἧ θοὸν εἰρεσίας ζυγὸν ἐζόμενον
 ποντοπόρῳ ναὶ μεθεῖναι.

- 252 τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι
καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη
256 ξυναλγεῖν μετὰ τοῦδε τυπεῖς, τὸν αἰς' ἀπлатος
ἴσχει.

ΤΕΚ. οὐκ ἔτι. λαμπρᾶς γὰρ ἄτερ στεροπαῶς
ῥῆξας ὁξὺς νότος ὥς, λήγει.
καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.

- 260 τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη,
μηδενὸς ἄλλου παραπράξαντος,
μεγάλας ὀδύνας ὑποτείνει.

ΧΟΡ. ἀλλ' εἰ πέπανται, κάρτ' ἂν εὐτυχεῖν
δοκῶ.

- 264 φρούδον γὰρ ἤδη τοῦ κακοῦ μέων λόγος.

ΤΕΚ. πότερα δ' ἂν, εἰ νέμοι τις αἵρεσιν,
λάβοις,

φίλους ἀνιῶν αὐτὸς ἠδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνῶν;

- 268 ΧΟΡ. τό τοι διπλάζον, ὦ γύναι, μεῖζον κακόν.

ΤΕΚ. ἡμεῖς ἄρ', οὐ νοσοῦντος, ἀτῶμεσθα
νῦν.

ΧΟΡ. πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως
λέγεις.

ΤΕΚ. ἀνὴρ ἐκείνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,

- 272 αὐτὸς μὲν ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς,
ἡμᾶς δὲ τοὺς φρονοῦντας ἡνία ξυνῶν·
νῦν δ' ὥς ἔληξε κἀνέπνευσε τῆς νόσου,
κεῖνός τε λύπη πᾶς ἐλήλαται κακῇ,

- 276 ἡμεῖς θ' ὁμοίως οὐδὲν ἦσσαν ἢ πάρος.
ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά;

ΧΟΡ. ξύμφημι δὴ σοι καὶ δέδοικα, μὴ 'κ θεοῦ
πληγὴ τις ἦκη. πῶς γὰρ, εἰ πεπαυμένος

- 280 μηδὲν τι μᾶλλον ἢ νοσῶν εὐφραίνεται;

ΤΕΚ. ὥς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε
χρή.

ΧΟΡ. τίς γὰρ ποτ' ἀρχὴ τοῦ κακοῦ προσ-
έπατο;

δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.

- 284 ΤΕΚ. ἅπαν μαθήσει τοῦργον, ὥς κοινωνῶνς
ῶν.

κεῖνος γὰρ ἄκρας νυκτὸς, ἡνίχ' ἔσπεροι

- 286 λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβῶν
ἱμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.
- 288 καγὼ 'πιπλήσσω καὶ λέγω, τί χρῆμα δρᾶς,
Αἴαν; τί τήνδ' ἄκλητος, οὐθ' ὑπ' ἀγγέλων
κληθεὶς ἀφορμᾶς πείραν, οὔτε του κλύων
σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὐδαι στρατός.
- 292 ὁ δ' εἶπε πρὸς με βαί, αἰεὶ δ' ὑμνούμενα
γύναι, γυναιξὶ κόσμον ἢ σιγῇ φέρει.
καγὼ μαθοῦσ' ἔλῃξ', ὁ δ' ἐσσύθη μόνος.
καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας·
- 296 ἔσω δ' ἐσηλθε συνδέτους ἄγων ἁμοῦ
ταύρους, κύνας βοτῆρας, εὐερόν τ' ἄγραν.
καὶ τοὺς μὲν ἠνυχένιζε, τοὺς δ' ἄνω τρέπων
ἔσφαζε κάρρράχιζε, τοὺς δὲ δεσμίους
- 300 ἠκίζεθ', ὥστε φῶτας, ἐν ποιμναῖς πίτνων.
τέλος δ' ὑπᾶξας διὰ θυρῶν, σκιᾷ τινὶ
λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα,
τοὺς δ' ἄμφ' Ὀδυσσεῖ, συντιθεὶς γέλων πολύν,
- 304 ὅσῃν κατ' αὐτῶν ὕβριν ἐκτίσσαι' ἴων·
κάπειτ' ἐπᾶξας αὖθις ἐς δόμους πάλιν,
ἔμφρων μόλις πως ξὺν χρόνῳ καθίσταται,
καὶ πλῆρες αἵτης ὥς διοπτρεύει στέγος,
- 308 παίσας κέρα 'θωῦξεν' ἐν δ' ἐρειπίοις
νεκρῶν ἐρεϊφθεὶς ἔζετ' ἀρνείου φόνου,
κύμην ἀπριξ ὄνουξι συλλαβῶν χερὶ.
καὶ τὸν μὲν ἤστο πλείστον ἄφθογγος χρόνον·
- 312 ἔπειτ' ἐμοὶ τὰ δαίμ' ἐπηπείλησ' ἔπη,
εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος.
κάνήρετ', ἐν τῷ πράγματος κυροῖ ποτέ.
καγὼ, φίλοι, δείσασα τοῦξειργασμένον
- 316 ἔλεξα πᾶν, ὅσον περ ἐξηπιστάμην.
ὁ δ' εὐθύς ἐξώμωξεν οἰμωγὰς λυγράς,
ἃς οὔ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.
πρὸς γὰρ κακοῦ τε καὶ βαρυνψύχου γόους
- 320 τοιοῦσδ' αἰεὶ ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν
ἄλλ' ἀψόφητος ὀξέων κωκυμάτων
ὑπεστέναζε, ταῦρος ὥς, βρυχώμενος.
νῦν δ' ἐν τοιαῷ κείμενος κακῇ τύχῃ
- 324 ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
σιδηροκμήσιν ἥσυχος θακεῖ πεσών.

- 326 καὶ δηλὸς ἐστὶν ὥς τι δρασίμων κακόν.
τοιαῦτα γὰρ πως καὶ λέγει κώδύρεται.
- 328 ἀλλ', ὦ φίλοι, τοῦτων γὰρ οὐνεκ' ἐστάλην,
ἀρήξαι' εἰσελθόντες, εἰ δύνασθέ τι.
φίλων γὰρ οἱ τοιοῦδε νικῶνται λόγοις.
ΧΟΡ. Τέκμησσα, δεινὰ, παῖ Τελεύταντος,
λέγεις
- 332 ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.
ΑΙΑΣ. ἰὼ μοί μοι.
ΤΕΚ. τάχ', ὥς ἔοικε, μᾶλλον ἢ οὐκ ἠκούσατε
Αἴαντος, οἷαν τήνδε θωύσσει βοήν;
- 336 ΑΙΑΣ. ἰὼ μοί μοι.
ΧΟΡ. ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
νοσήμασι ξυνοῦσι λυπείσθαι παρών.
ΑΙΑΣ. ἰὼ παῖ παῖ.
- 340 ΤΕΚ. ὦ μοι τάλαιν'. Εὐρύσακες, ἀμφὶ σοὶ
βοῶ.
τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.
ΑΙΑΣ. Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν
εἰσαιὶ
ληλατήσῃ χρόνον; ἐγὼ δ' ἀπάλλυμαι.
- 344 ΧΟΡ. ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.
τάχ' ἄν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι.
ΤΕΚ. ἰδοῦ, διοίγω· προσβλέπειν δ' ἔξιςτί
σοι
τὰ τοῦδε πράγη, καὐτὸς ὥς ἔχων κυρεῖ.
- 348 ΑΙΑΣ. ἰὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων,
(στρ. ἀ.)
μόνοι ἔτ' ἐμμένοντες ὀρθῶ νόμῳ,
ἴδισθέ μ' οἷον ἄρτι κῦμα φοινίας ὑπὸ ζάλης
- 352 ἀμφίδρομον κυκλείται.
ΧΟΡ. οἴμ', ὥς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.
δηλοῖ δὲ τοῦργον ὥς ἀφροντίστως ἔχει.
- 356 ΑΙΑΣ. ἰὼ γένος ναῖας ἀρωγὸν τέχνας,
(ἀντιστρ. ἀ.)
ἄλιον δὲ ἐπέβας ἐλίσσων πλάταν,
360 σέ τοι, σέ τοι μόνον δέδορκα ποιμένων ἔτ' ἄρκος
ὄντ'.
ἀλλὰ με συνδάϊξον.
ΤΕΚ. εὐφημα φώνει. μὴ κακὸν κακῶ διδοῦς

363 ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

364 ΑΙΑΣ. ὀρᾷς τὸν θρασύν, τὸν εὐκάρδιον,
(στρ. β'.)

τὸν ἐν δαίτοις ἄτρεστον μάχαις,
ἐν ἀφόβοις με θηρσί δεινὸν χέρας;
οἷμοι γέλωτος, οἷον ὑβρίσθην ἄρα.

368 ΤΕΚ. μῆ, δέσποτ' Αἴας, λίσσομαί σ', αὐδα
τάδε.

ΑΙΑΣ. οὐκ ἐκτός; οὐκ ἄψορρόν ἐκνεμεί πόδα;
αἰαῖ αἰαῖ.

372 ΧΟΡ. ὦ πρὸς θεῶν ὕπεικε καὶ φρόνησον εὖ.

ΑΙΑΣ. ὦ δύσμορος, δὲ χειρὶ μὲν μεθῆκα τοὺς
ἀλάστορας, (στρ. γ'.)

ἐν δ' ἐλίκεσσι βουσί καὶ κλυτοῖς πεσὼν αἰπο-
λίοις

376 ἱρεμνὸν αἶμ' ἔδευσα.

ΧΟΡ. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις;
οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν.

ΑΙΑΣ. ἰὼ πάνθ' ὀρῶν, ἀπάντων τ' αἰὶ
(ἀντιστρ. β'.)

380 κακῶν ὄργανον, τέκνον Λαρτίου,
κακοπινέστατόν τ' ἄλημα στρατοῦ,
ἣ που πολλὸν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

ΧΟΡ. ξὺν τῷ θεῷ πᾶς καὶ γελᾷ κῶδύρεται.

384 ΑΙΑΣ. ἴδοιμ', ἴδοιμι, καίπερ ὧδ' ἀτώμενος.
ἰὼ μοί μοι.

ΤΕΚ. μηδὲν μέγ' εἴπης. οὐχ ὀρᾷς ἴν' εἴ
κακοῦ;

388 ΑΙΑΣ. ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν
τὸν αἰμυλώτατον, (ἀντιστρ. γ'.)

ἐχθρὸν ἄλημα, τοὺς τε δισσάρχας ὀλέσσας
βασιλῆς,
τέλος θάνοιμι καὐτός.

392 ΤΕΚ. ὅταν κατεύχῃ ταῦθ', ὁμοῦ κἄμοι θανεῖν
εὖχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος;

ΑΙΑΣ. ἰὼ σκότος, ἐμὸν φῶς, (στρ. δ'.)
ἔρεβος ὦ φαεινότατον, ὥς ἐμοί,

396 ἔλεσθ', ἔλεσθέ μ' οἰκήτορα,
ἔλεσθέ μ'. οὔτε γὰρ θεῶν γένος οὐθ' ἀμερίων

400 ἔτ' ἄξιος βλέπειν τιν' εἰς ὄνησιν ἀνθρώπων.

- 401 ἀλλά μ' ἅ Διὸς
ἀλκίμα θεὸς
ὀλέθριον αἰκίζει.
ποῖ τις οὖν φύγῃ;
404 ποῖ μολὼν μενῶ;
εἰ τὰ μὲν φθίνει, φίλοι, τίσις δ'
ὁμοῦ μ' ἐλῶ. μῶραις δ' ἄγραις προσκείμεθα,
πᾶς δὲ στρατὸς δίπαλτος ἂν με
408 χειρὶ φονεύοι.
ΤΕΚ. ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον
φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἂν.
412 ΑΙΑΣ. ἰὼ πόροι ἀλὶρρόθοι (ἀντιστρ. 8.)
πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον,
πολύν, πολύν με δαρὸν τε δὴ
κατείχετ' ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκ ἔτι μ',
οὐκ
416 ἔτ' ἀμπνοὰς ἔχοντα. τοῦτό τις φρονῶν ἴστω.
ὦ Σκαμάνδριοι
γείτονες ῥοαί,
420 εὐφρονες Ἀργείοις,
οὐκ ἔτ' ἄνδρα μὴ
τόνδ' ἴδῃτ', ἔπος
424 ἐξερέω μέγ', οἶον οὔτινα
Τροία στρατοῦ δέρχθη χθονὸς μολόντ' ἀπὸ
Ἑλλανίδος· τανῦν δ' ἄτιμος
ᾧδε πρόκειμαι.
428 ΧΟΡ. οὔτοι σ' ἀπείργειν οὔθ' ὕπως ἐῷ λέγειν
ἔχω, κακοῖς τοιοῖςδε συμπεπτωκότα.
ΑΙΑΣ. αἰαῖ· τίς ἂν ποτ' ᾤεθ' ὥδ' ἐπώνυμον
τοῦμόν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
432 νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ
καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
τὰ πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ
436 πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων·
ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον
Τροίας ἐπελθὼν οὐκ ἐλάσسونι σθένει,
οὐδ' ἔργα μείω χειρὸς ἀρέσας ἐμῆς,
440 ἄτιμος Ἀργείοισιν ἦδ' ἀπόλλυμαι.
καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δακῶ,

- 442 εἰ ζῶν Ἀχιλλεὺς τῶν ὀπλων τῶν ὧν πέρι
 κρίνειν ἔμελλε κράτος ἀριστείας τινί,
 444 οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
 νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῶι φρένας
 ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
 κεῖ μὴ τούδ' ὄμμα καὶ φρένες διάστροφοι
 448 γνῶμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἂν ποτε
 δίκην κατ' ἄλλον φωτὸς ὧδ' ἐψήφισαν.
 νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ
 ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμὴν
 452 ἔσφηλεν, ἐμβαλοῦσα λυσσώδη νόσον,
 ὥστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς·
 κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφυγότες,
 ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν
 456 βλάπτοι, φύγοι τὰν χῶ κακὸς τὸν κρείσσονα.
 καὶ νῦν τί χρὴ δρᾶν; δοτις ἐμφανῶς θεοῖς
 ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατός,
 ἔχθαι δὲ Τροία πᾶσα καὶ πεδία τάδε.
 460 πότερα πρὸς οἴκους, ναυλόχους λιπῶν ἔδρας
 μόνους τ' Ἀτρεΐδας, πέλαγος Αἰγαῖον περῶ;
 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς
 Τελαμῶνι; πῶς με γλήσεται ποτ' εἰσδεῖν
 464 γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
 ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν;
 οὐκ ἔστι τοῦργον γλήτόν. ἀλλὰ δῆτ' ἰὼν
 πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις
 468 καὶ δρῶν τι χρηστὸν, εἴτα λοίσθιον θάνω;
 ἀλλ' ὧδέ γ' Ἀτρεΐδας ἂν εὐφράναιμ' ἔπου.
 οὐκ ἔστι ταῦτα. πείρά τις ζητητέα
 τοιάδ', ἀφ' ἧς γέροντι δηλώσω πατρὶ
 472 μὴ τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.
 αἰσχροὺν γὰρ ἄνδρα τοῦ μακροῦ χρῆζεν βίου,
 κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
 τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει
 476 προσθεῖσα κἀναθεῖσα τοῦ γε καθθανεῖν;
 οὐκ ἂν πριαίμην οὐδενὸς λόγου βρυτόν,
 ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
 ἀλλ' ἡ καλῶς ζῆν, ἡ καλῶς τεθυκέναι
 480 τὸν εὐγενῆ χρή. πάντ' ἀκήκοας λόγον.
 ΧΟΡ. οὐδεὶς ἐρεῖ ποθ', ὥς ὑπόβλητον λόγον,

- 482 Αἴας, ἔλεξας, ἀλλὰ τῆς σαντοῦ φρενός.
 παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
 484 γνῶμης κρατῆσαι τάσδε φροντίδας μεθείς.
 ΤΕΚ. ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης
 οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποις κακόν.
 ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,
 498 εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν
 νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ὧδ' ἔδοξε πον
 καὶ σῇ μάλιστα χειρί. τοιγαροῦν, ἐπεὶ
 τὸ σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σά.
 492 καὶ σ' ἀντιάζω πρὸς τ' ἐφιστίου Διὸς
 εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοί,
 μή μ' ἀξιώσῃς βάξιν ἀλγεινὴν λαβεῖν
 τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἀφείς τινί.
 496 εἰ γὰρ θάνῃς σὺ καὶ τελευτήσας φανῇς,
 ταύτῃ νόμιζε καμὲ τῇ τόθ' ἡμέρᾳ
 βία ξυναρπασθεῖσαν Ἀργείων ὑπο
 ξὺν παιδί τῷ σῷ δουλίαν ἔξειν τροφήν.
 500 καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ
 λόγοις ἰάπτων, ἴδετε τὴν ὁμενεῖτιν
 Αἴαντος, δὲ μέγιστον ἴσχυσε στρατοῦ,
 οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει.
 504 τοιαῦτ' ἐρεῖ τις. καμὲ μὲν δαίμων ἔλα,
 σοὶ δ' αἰσχροῖα τᾶπη ταῦτα καὶ τῷ σῷ γένει.
 ἀλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
 γήραι προλείπων, αἰδεσθαι δὲ μητέρα,
 508 πολλῶν ἐτῶν κληροῦχον, ἣ σε πολλακίς
 θεοῖς ἀράται ζῶντα πρὸς δόμους μολεῖν
 οἰκτερεῖ δ', ὠναξ, παῖδα τὸν σὸν, εἰ νέας
 τροφῆς στερηθεὶς σοῦ διοίσεται μόνος
 512 ὑπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν
 κείνῳ τε κάμοι τοῦθ', ὅταν θάνῃς, νεμεῖς.
 ἐμοὶ γὰρ οὐκ ἔτ' ἔστιν εἰς ὃ τι βλέπω,
 πλὴν σοῦ. σὺ γάρ μοι πατρίδ' ἥστωσας δορί,
 516 καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
 καθείλεν* Αἶδου θανασίμους οἰκήτορας.
 τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
 τίς πλοῦτος; ἐν σοὶ πᾶς ἔγωγε σφύζομαι.
 520 ἀλλ' ἴσχε κάμου μνηστῖν. ἀνδρὶ τοι χρεὼν
 μνήμην προσεῖναι, τερπνὸν εἰ τί πον πάθοι.

522 χάρις χάριν γάρ ἐστιν ἡ τίκτουσ' αἰεί.

δτου δ' ἀπορρεῖ μνηστis εὐ πεπονθότος,

524 οὐκ ἂν γένοιτ' ἔθ' οὔτος εὐγενῆς ἀνὴρ.

ΧΟΡ. Αἴας, ἔχειν σ' ἂν οἶκτον, ὡς καὶ γῶ,
φρενὶ

θέλομ' ἄν· αἰνοίης γὰρ ἂν τὰ τῆσδ' ἔπη.

ΑΙΑΣ. καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν
ἐμοῦ,

528 ἐὰν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕΚ. ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσο-
μαι.

ΑΙΑΣ. κόμιζέ νῦν μοι παῖδα τὸν ἐμὸν, ὡς
ἴδω.

ΤΕΚ. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

532 ΑΙΑΣ. ἐν τοῖσδε τοῖς κακοῖσιν, ἧ τί μοι
λέγεις;

ΤΕΚ. μὴ σοί γέ που δύστηνος ἀντήσας
θάνοι.

ΑΙΑΣ. πρέπον γέ τᾶν ἦν δαίμονος τοῦμοῦ
τόδε.

ΤΕΚ. ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέ-
σαι.

536 ΑΙΑΣ. ἐπῆνεσ' ἔργον καὶ πρόνοιαν, ἦν
ἔθου.

ΤΕΚ. τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοῖμί
σε;

ΑΙΑΣ. δός μοι προσειπεῖν αὐτὸν ἐμφανῇ τ'
ιδεῖν.

ΤΕΚ. καὶ μὴν πέλας γε προσπόλοις φυλάσ-
σεται.

540 ΑΙΑΣ. τί δῆτα μέλλει μὴ οὐ παρουσίαν
ἔχειν;

ΤΕΚ. ὦ παῖ, πατήρ καλεῖ σε. δεῦρο προσ-
πόλων

ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.

ΑΙΑΣ. ἔρποντι φωνεῖς, ἧ λελειμμένῳ λόγων;

544 ΤΕΚ. καὶ δὴ κομίζεις προσπόλων ὕδ' ἐγγύθεν.

ΑΙΑΣ. αἶρ' αὐτὸν, αἶρε δεῦρο. ταρβήσει γὰρ
οὐ

νεοσφαγῇ που τόνδε προσλεύσσω φόνον,

- 547 εἶπερ δικάϊως ἔστ' ἑμὸς τὰ πατρόθεν.
 548 ἀλλ' αὐτίκ' ὥφαις αὐτὸν ἐν νόμοις πατρὸς
 δεῖ πωλοδαμνεῖν καὶ ἑομοιοῦσθαι φύσιν.
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
 τὰ δ' ἄλλ' ὁμοιος· καὶ γένοι' ἂν οὐ κακός.
 552 καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
 ὁθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
 ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος,
 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης.
 556 ὅταν δ' ἴκη πρὸς τοῦτα, δεῖ σ' ὅπως πατρὸς
 δείξεις ἐν ἐχθροῖς, οἷος ἐξ οἴου τράφης.
 τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν
 ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.
 560 οὔτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίσῃ
 στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἑμοῦ.
 τοῖον πωλῶν φύλακα Τεῦκρον ἀμφὶ σοὶ
 λείψω, τροφῆς ἄοκνον ἔμπα, καὶ ταυτῶν
 564 τηλωπὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων.
 ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λείως,
 ὑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,
 κείνῳ τ' ἑμὴν ἀγγείλατ' ἐντολὴν, ὅπως
 568 τὸν παῖδα τόνδε πρὸς δόμον ἐμοὺς ἄγων
 Τελαμῶνι δείξει μητρὶ τ', Ἐριβοίᾳ λέγω,
 ὥς σφιν γένηται γηροβοσκὸς εἰσαί,
 ἔστ' ἂν μυχοὺς κίχῃσι τοῦ κάτω θεοῦ,
 572 καὶ τὰμὰ τεύχη μῆτ' ἀγωνάρχαι τινὲς
 θήσουσ' Ἀχαιοῖς, μῆθ' ὁ λυμνῶν ἑμός.
 ἀλλ' αὐτό μοι σὺ, παῖ, λαβὼν, ἐπώνυμον,
 Εὐρύσακις, ἴσχε διὰ πολυρῥάφον στρέφω
 576 πόρπακος, ἐπτάβοιον ἄρρηκτον σάκος·
 τὰ δ' ἄλλα τεύχη κοῖν' ἑμοὶ τεθάψεται.
 ἀλλ' ὥς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
 καὶ δῶμα πάκτου, μηδ' ἐπισκῆνους γόονος
 580 δάκρυς, κάρτα τοι φιλοκτίστον γυνή.
 πύκαζε θάσσον. οὐ πρὸς ἱατροῦ σοφοῦ
 θρηνεῖν ἐπὶ δᾶς πρὸς τομῶντι πῆματι.
 ΧΟΡ. δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
 584 οὐ γὰρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.
 ΤΕΚ. ὦ δέσποτ' Αἴας, τί ποτε δρασεῖς
 φρενί;

586 ΑΙΑΣ. μὴ κρίνε, μὴ ἔεταζε. σωφρονεῖν καλόν.

ΤΕΚ. οἴμ' ὡς ἀθυμῶ· καὶ σε πρὸς τοῦ σοῦ τέκνου

588 καὶ θεῶν ἰκνοῦμαι, μὴ προδοὺς ἡμᾶς γένη.

ΑΙΑΣ. ἄγαν γε λυπεῖς. οὐ κάτοισθ', ἐγὼ θεοῖς

ὥς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι;

ΤΕΚ. εὐφημα φώνει.

592 ΑΙΑΣ. τοῖς ἀκούουσιν λέγε.

ΤΕΚ. σὺ δ' οὐχὶ πείσει;

ΑΙΑΣ. πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚ. ταρβῶ γὰρ, ὦναξ.

ΑΙΑΣ. οὐ ξυνέρξεθ' ὡς τάχος;

ΤΕΚ. πρὸς θεῶν, μαλάσσου.

ΑΙΑΣ. μωρά μοι δοκεῖς φρονεῖν, εἰ τοῦμόν ἦθος ἄρτι παιδεύειν νοεῖς.

596 ΧΟΡ. ὦ κλεινὰ Σαλαμίς, σὺ μέν που ναίεις ἀλίπλακτος εὐδαίμων, (στρ. α.)

πᾶσιν περίφαντος αἰεῖ·

600 ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος

Ἰδαῖα μέμνω λειμώνια πίσε', ἀλγέων

604 ἀνήριθμος αἰὲν ἐυνώμα

χρόνῳ τρυχόμενος,

κακὰν ἐλπίδ' ἔχων

ἔτι μέ ποτ' ἀνύσειν

608 τὸν ἀπότροπον αἰδηλὸν Ἄϊδαν.

καί μοι δυσθεράπευτος Αἴας ξύνεστιν ἔφεδρος,
ὦμοι μοι, (ἀντιστρ. α.)

θεία μανίᾳ ξύναυλος·

612 δν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ

κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας

φίλοις μέγα πένθος εὖρηται.

616 τὰ πρὶν δ' ἔργα χεροῖν

μεγίστας ἀρετᾶς

620 ἄφιλα παρ' ἀφίλοις

ἔπεσ' ἔπεσε μελέοις Ἀτρεΐδαις.

624 ἧ που παλαιᾷ μὲν ἔντροφος ἀμέρᾳ (στρ. β')

λευκῇ τε γήρᾳ μάτῃρ νιν ὅταν νοσοῦντα

φρενομόρως ἀκούσῃ,

- 628 αἶλινον αἶλινον,
οὐδ' οἰκτρὰς γόον ὄρνιθος ἀηδοῦς
596—608.=609—621.
622—634.=635—645.
ἦσει δύσμορος, ἀλλ' ὄξυτόγους μὲν ψῆδας
632 θρηνήσει, χερόπληκτοι δ'
ἐν στέρνοισι πεσοῦνται
δοῦποι καὶ πολιάς ἄμυγμα χαίτας.
κρείσσων γὰρ Ἄϊδα κεύθων ὁ νοσῶν μάταν,
(ἀντιστρ. β').
- 636 δς ἐκ πατρώας ἦκων γενεᾶς ἄριστος
πολυπόνων Ἀχαιῶν,
οὐκ ἔτι συντρόφος
640 ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ.
ὦ τλάμων πάτερ, οἶαν σε μένει πυθίσθαι
παιδὸς δύσφορον ἄταν,
644 ἂν οὔπω τις ἔθρεψεν
αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.
ΑἴΑΣ. ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος
φύει τ' ἄδηλα καὶ φαινέντα κρύπτεται·
648 κούκ ἔστ' ἄελπτον οὐδέν, ἀλλ' ἀλίσκεται
χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.
κἀγὼ γάρ, δς τὰ δεινὰ ἐκατέρουν τότε,
βαφῇ σίδηρος ὥς ἐθελύνθην στόμα
652 πρὸς τῇσδε τῆς γυναικός· οἰκτεῖρω δέ νιν
χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.
ἀλλ' εἰμι πρὸς τε λρυτρά καὶ παρακτίους
λειμῶνας, ὥς ἂν λύμαθ' ἀγνίσας ἐμὰ
656 μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς·
μολῶν τε χώρον ἐνθ' ἂν ἁστιβῇ κίχῳ,
κρύψῃ τὸδ' ἔγχος τοῦμόν, ἐχθιστον βελῶν,
γαίας ὀρύξας ἐνθα μή τις ὄψεται·
660 ἀλλ' αὐτὸ νύξ' Ἀΐδης τε σφάζόντων κάτω.
ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
παρ' Ἐκτορος δώρημα δυσμενεστάτου,
οὔπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
664 ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
ἐχθρῶν ἄδωρα δῶρα κούκ ὀνήσιμα.
τοιγὰρ τὸ λοιπὸν εἰσήμεσθα μὲν θεοῖς
εἴκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.

- 668 ἄρχοντές εἰσιν, ὥσθ' ὑπείκτεον. τί μή ;
καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
τιμαῖς ὑπέικει· τοῦτο μὲν νιφοστιβεῖς
χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
672 ἐξίσταται δὲ νυκτὸς αἰαντὸς κύκλος
τῇ λευκοπώλῳ φέγγος ἡμέρα φλέγειν·
δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος
676 λύει πεδήσας, οὐδ' αἰὲ λαβῶν ἔχει.
ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σφροονεῖν ;
ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως, ὅτι
ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
680 ὥς καὶ φιλήσων αὐθις, ἕς τε τὸν φίλον
τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
ὥς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ
βροτῶν ἄπιστός ἐσθ' ἐταιρείας λιμήν.
684 ἀλλ' ἀμφὶ μὲν τοῦτοισιν εὐ σήήσει· σὺ δὲ
ἔσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι,
εὖχου τελείσθαι τοῦμόν ὦν ἐρᾷ κέαρ.
ὑμεῖς θ', ἐταῖροι, τὰντὰ τῇδὲ μοι τάδε
688 τιμᾶτε, Τεύκρῳ τ', ἣν μόλῃ, σημήνατε
μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἄμα.
ἐγὼ γὰρ εἰμ' ἐκέῃς, ὅποι πορευτέον·
ὑμεῖς δ' ἂ φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσω
692 πύθοισθε, κεῖ νῦν δυστυχῶ, σεσφσμένον.
ΧΟΡ. Ἐφριξ' ἔρωτι, περιχαρὲς δ' ἀνεπτό-
μαν.
(στρ.)
ἰὼ ἰὼ Πάν, Πάν,
ὦ Πάν, Πάν ἀλίπλαγκτε Κυλλανίας χιονοκτύπου
696 πετραίας ἀπὸ δειράδος
φάνηθ', ὦ θεῶν χροροπαῖ ἄναξ,
700 ὅπως μοι Νύσια Κνώσσι' ὀρχήματ' αὐτοδαῇ
ξυνῶν λάψης.
νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
Ἰκαρίων δ' ὑπὲρ πελαγέων μολῶν ἄναξ Ἀπόλ-
λων
704 ὁ Δάλιος εὐγνωστός
ἐμοὶ ξυνεῖη διὰ παντὸς εὐφρων.
ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. (ἐντιστρ.)
708 ἰὼ ἰώ. νῦν αὖ,

- 709 νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
 θοᾶν ὠκυάλων νεῶν,
 δτ' Αἴας λαθίπονος πάλιν,
 712 θεῶν δ' αὖ πάνθ' οὐτα θέσμι' ἐξήνυσ' εὐνομία σέ-
 βων μέγιστα.
 πάνθ' ὁ μέγας χρόνος μαραίνει,
 κούδ' ἐν ἀναύδατον φατίσαιμ' ἂν, εὐτέ γ' ἐξ
 ἀέλπτων
 716 Αἴας μετανεγνώσθη
 θυμοῦ τ' Ἀτρείδαις μεγάλων τε νεικέων.

ΑΓΓΕΛΟΣ.

- Ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,
 720 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ
 κρημνῶν· μέσον δὲ προσμολῶν στρατήγιον
 κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
 στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
 724 μαθόντες ἀμφέστησαν, εἴτ' ὀνειδισιν
 ἤρασσον ἔνθεν κἄνθεν οὔτις ἔσθ' ὅς οὔ,
 τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ
 ξύναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι
 728 τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
 ὥστ' εἰς τοσοῦτον ἦλθον, ὥστε καὶ χεροῖν
 κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.
 λήγει δ' ἔρις δραμοῦσα τοῦ προσωπᾶτω
 732 ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγον.
 ἀλλ' ἡμῖν Αἴας ποῦ ἔστιν, ὥς φράσω τάδε;
 τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.
 ΧΟΡ. οὐκ ἔνδον, ἀλλὰ φρουρὸς ἀρτίως,
 νείας
 736 βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.
 ΑΓ. ἰὸν ἰοῦ.
 βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
 πέμπων ἐπεμψεν, ἢ φάνην ἐγὼ βραδύς.
 740 ΧΟΡ. τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον;
 ΑΓ. τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέ-
 γης
 μὴ ἔω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.
 ΧΟΡ. ἀλλ' οἴχεταί τοι, πρὸς τὸ κέρδιστον
 τραπεῖς

- 744 γνώμης, θεοῖσιν ὥς καταλλαχθῇ χόλου.
 ΑΓ. ταῦτ' ἐστὶ τὰπῃ μωρίας πολλῆς πλέα,
 εἴπερ τι Κάλχας εὖ φρονῶν μαντεύεται.
 ΧΟΡ. ποῖον; τί δ' εἰδὼς τοῦδε πράγματος
 πάρει;
- 748 ΑΓ. τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
 ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου
 Κάλχας μεταστὰς ὅλος Ἀτρειδῶν δίχα,
 ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
- 752 θεὸς εἶπε κατέσκηψε, παντοίᾳ τέχνῃ
 εἰρξαι κατ' ἡμαρ τοῦμφανὲς τὸ νῦν τόδε
 Αἴανθ' ὑπὸ σκηναῖσι, μηδ' ἀφέντ' ἔαν,
 εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ.
- 756 ἔλᾳ γὰρ αὐτὸν τῇδ' ἔθ' ἡμέρᾳ μόνῃ
 δίας Ἀθάνας μῆνις, ὥς ἔφη λέγων.
 τὰ γὰρ περισσὰ κἀνόνητα σώματα
 πίπτειν βαρεῖαις πρὸς θεῶν δυσπραξίαις
- 760 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν
 βλαστῶν ἔπειτα μὴ κατ' ἀνθρώπον φρονῇ.
 κείνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος
 ἀνους καλῶς λέγοντος εὐρέθη πατρός.
- 764 ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δορὶ
 βούλου κρατεῖν μὲν, σὺν θεῷ δ' ἀεὶ κρατεῖν.
 ὁ δ' ὑψικάμπως κἀφρόνως ἡμίψατο,
 πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὦν ὁμοῦ
- 768 κράτος κατακτήσaiτ'. ἐγὼ δὲ καὶ δίχα
 κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
 τοσόνδ' ἐκόμπει μῦθον. εἶτα δεύτερον
 δίας Ἀθάνας, ἥνικ' ὀτρύνουσά νιν
- 772 ἠὺδατ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
 τότε ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·
 ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
 ἴστω, καθ' ἡμᾶς δ' οὐπρὸτ' ἐκρήξει μάχη.
- 776 τοιοῖσδέ τοι λόγοισιν ἀστεργῇ θεᾷς
 ἐκτίσaiτ' ὄργην, οὐ κατ' ἀνθρώπον φρονῶν,
 ἀλλ' εἴπερ ἐστι τῇδε θῆμέρα, τάχ' ἂν
 γενοίμεθ' αὐτοῦ σὺν θεῷ σωτήριοι.
- 780 τοσαῦθ' ὁ μάντις εἶφ'. ὁ δ' εὐθὺς ἐξ ἔδρας
 πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
 Τεύκρος φυλάσσειν. εἰ δ' ἀπεστερήμεθα,

- 783 οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.
 784 ΧΟΡ. ὦ δαῖτα Τέκμησσα, δύσμορον γένος,
 δρα μολοῦσα τόνδ' ὅποι' ἔπη θροεῖ.
 Ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά.
 ΤΕΚ. τί μ' αὖτάλαιναν, ἀρτίως πεπαυμένην
 788 κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε;
 ΧΟΡ. τοῦδ' εἰσάκουε τάνδρ' ὅς, ὥς ἤκει φέρων
 Αἴαντος ἡμῖν πράξιν, ἣν ἤλγησ' ἐγώ.
 ΤΕΚ. οἶμοι, τί φῆς, ὠνθρωπε; μῶν ὁλώ-
 λαμεν;
 792 ΑΓ. οὐκ οἶδα τὴν σὴν πράξιν, Αἴαντος δ'
 ὅτι,
 θυραῖος εἴπερ ἐστίν, οὐ θαρσῶ πέρι.
 ΤΕΚ. καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί
 φῆς.
 ΑΓ. ἐκείνον εἶργειν Τεῦκρος ἐξεφίεται
 796 σκηνῆς ὑπαυλον, μῆδ' ἀφιέναι μόνον.
 ΤΕΚ. ποῦ δ' ἔστι Τεῦκρος, κατὰ τῷ λέγει
 τάδε;
 ΑΓ. πάρεσθ' ἐκείνος ἄρτι· τήνδε δ' ἐξοδὸν
 ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.
 800 ΤΕΚ. οἶμοι τάλαινα, τοῦ ποτ' ἀνθρώπων
 μαθῶν;
 ΑΓ. τοῦ Θεστορείου μάντιος, καθ' ἡμέραν
 τὴν νῦν δτ' αὐτῷ θάνατον ἐξοδὸς φέρει.
 ΤΕΚ. οἱ γῶ, φίλοι, πρόσσητ' ἀναγκαίης
 τύχης,
 804 καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
 οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους
 ζητεῖτ' ἰόντες τάνδρ' ὅς ἐξοδὸν κακὴν.
 ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη
 808 καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
 οἶμοι, τί δράσω, τέκνον; οὐχ ἰδρυτέον.
 ἀλλ' εἰμι καγὼ κεῖσθ' ὅποι' περ ἂν σθένω.
 χωρῶμεν, ἐγκονῶμεν, οὐχ ἔδρας ἀκμή,
 812 σφάζειν θέλοντες ἀνδρ', ὃς ἂν σπεύδῃ θανεῖν.
 ΧΟΡ. χωρεῖν ἑτοιμος, κοῦ λόγῳ δεῖξω μόνον.
 τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἐψεται.
 ΑΙΑΣ. Ὁ μὲν σφαγεὺς ἔστηκεν ἢ τομώτατος
 816 γένοιτ' ἂν, εἴ τῳ καὶ λογίζεσθαι σχολή,

- 817 δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἔμοι
 μάλιστα μισηθέντος, ἐχθίστου θ' ὄρα·ν.
 πέπηγε δ' ἐν γῇ πολεμία τῇ Τρωάδι,
 820 σιδηροβρώτι θηγάνη νεκρονῆς·
 ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγώ,
 εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.
 οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδ' ἐμοὶ
 824 σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκός, ἄρκεσον.
 αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.
 πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν
 Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ
 828 πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,
 καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος
 ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ.
 τοσαῦτά σ', ὦ Ζεῦ, προστρέπω· καλῷ δ' ἅμα
 832 πομπαῖον Ἑρμῆν χθόνιον, εὖ με κοιμήσαι,
 ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
 καλῷ δ' ἄρωγούς τὰς αἰεὶ τε παρθένους
 836 αἰεὶ δ' ὀρώσας πάντα τὰν βροτοῖς πάθη,
 σεμνὰς Ἑρινῦς τανύποδας, μαθεῖν ἐμὲ
 πρὸς τῶν Ἀτρειδῶν ὥς διόλλυμαι τάλας,
 καὶ σφας κακοὺς κάκιστα καὶ πανωλέθρους
 840 ξυναρπάσειαν, ὥσπερ εἰσορώσ' ἐμὲ
 αὐτοσφαγῇ πίπτοντα, τῶς αὐτοσφαγεῖς
 πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.
 ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἑρινύες,
 844 γεύεσθε, μὴ φεῖδεσθε πανδήμου στρατοῦ.
 σὺ δ', ὦ τὸν αἰπὸν οὐρανὸν διφρηλατῶν
 Ἥλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα
 ἴδῃς, ἐπισχὼν χρυσόνωτον ἥνιαν
 848 ἄγγελον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
 γέροντι πατρὶ τῇ τε δυστήνῃ τροφῇ.
 ἢ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν,
 ἥσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
 852 ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην·
 ἀλλ' ἄρκτεον τὸ πρᾶγμα σὺν τάχει τινί.
 ὦ Θάνατε, Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν·
 καίτοι σὲ μὲν κάκει προσανδῆσω ξυνών·
 856 σὲ δ', ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας,

- 857 καὶ τὸν διφρευτήν Ἥλιον προσεννέπω,
παρύστατον δὴ, κοῦποτ' αὐθις ὕστερον.
ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
860 Σαλαμῖνος, ὦ πατρῶον ἑστίας βάθρον,
κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
κρήναι τε ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ
πεδία προσαιδῶ, χαίρει', ὦ τροφῆς ἐμοί·
864 τοῦθ' ὕμιν Αἴας τοῦπος ὕστατον θροεῖ·
τὰ δ' ἄλλ' ἐν Ἀΐδου τοῖς κάτω μυθήσομαι.

ΗΜΙΧΟΡΙΟΥ ἁ ὁ ἁ.

- πόνος πόνῳ πόνον φέρει, (στρ. ἁ.)
πᾶ, πᾶ, (ὁ β'.)
868 πᾶ γὰρ οὐκ ἔβαν ἐγώ;
κούδεις ἐπίσταται με συμμαθεῖν τόπος. (ὁ ἁ.)
ΗΜΙΧΟΡ. β' ὁ ἁ. . . . (ἀντιστρ. ἁ.)
ἰδοῦ,
(ὁ β'.)
δοῦπον αὖ κλύω τινά.
872 ἡμῶν γε ναὸς κοινόπλουν ὁμίλῃαν. (ὁ ἁ.)
ΗΜΙΧΟΡ. ἁ ὁ ἁ. τί οὖν δῆ; (στρ. β'.)
ΗΜΙΧΟΡ. β' ὁ ἁ. πᾶν ἐστὶ βῆται πλευρὸν
ἕσπερον νεῶν.
ΗΜΙΧΟΡ. ἁ ὁ ἁ. ἔχεις οὖν; (ἀντιστρ. β'.)
876 ΗΜΙΧΟΡ. β' ὁ ἁ. πόνου γε πληθὺς, κούδεν
εἰς ὄψιν πλέων.
ΗΜΙΧΟΡ. ἁ ὁ ἁ. ἀλλ' οὐδὲ μὲν δὴ τῇν ἀφ'
ἡλίου βολῶν (ἐπευδός.)
κέλευθεν ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.
ΧΟΡ. τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων
(στρ.)
880 ἁλιαδᾶν ἔχων ἀπῆνους ἄγρας,
884 ἦ τίς Ὀλυμπιάδων θεῶν, ἦ ῥυτῶν
βοσπορίων ποταμῶν, τὸν ὠμόθυμον
εἴ ποθι πλαζόμενον λεύσσω
ἀπύοι; σχέτλια γὰρ
888 ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
οὐρίῳ μὴ πελάσαι δρόμῳ,
ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὕπου.
ΤΕΚ. ἰὼ μοί μοι.
892 ΧΟΡ. τίνας βοῇ πάραυλος ἐξέβη νάπους;

- 893 ΤΕΚ. ἰὼ τλήμων.
ΧΟΡ. τὴν δουρίληπτον δύσμορον νύμφην ὀρῶ
Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην.
- 896 ΤΕΚ. οἶχῳκ', ὄλωλα, διαπεπόρθημαι, φίλοι.
ΧΟΡ. τί δ' ἔστιν;
ΤΕΚ. Αἴας δδ' ἡμῖν ἀρτίως νεοσφαγῆς
κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.
- 900 ΧΟΡ. ὦμοι ἐμῶν νόστων'
ὦμοι, κατέπεφνες, ἀναξ,
τόνδε συνναύταν, τάλας'
ὦ ταλαίφρων γύναι.
- 904 ΤΕΚ. ὥς ὥδε τοῦδ' ἔχοντος αἰάζειν πάρα.
ΧΟΡ. τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος;
ΤΕΚ. αὐτὸς πρὸς αὐτοῦ· δῆλον. ἐν γάρ οἱ
χθονὶ
- 908 πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.
ΧΟΡ. ὦμοι ἐμᾶς ἄτας, οἶος ἄρ' αἰμάχθης,
ἄφρακτος φίλων·
- 912 ἐγὼ δ', ὁ πάντα κωφός, ὁ πάντ' αἰδρις, κατη-
μέλησα. πᾶ, πᾶ
κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας;
ΤΕΚ. οὔτοι θεατός· ἀλλὰ νιν περιπτυχεῖ
- 916 φάρει καλύψω τῷδε παμπήδην, ἐπεὶ
οὐδεὶς ἂν, ὅστις καὶ φίλος, τλαίῃ βλέπειν
φυσῶντ' ἄνω πρὸς ρίνας, ἔκ τε φοινίας
πληγῆς μελανθὲν αἶμ' ἀπ' οἰκείας σφαγῆς.
- 920 οἴμοι, τί δράσω; τίς σε βαστάσει φίλων;
ποῦ Τεῦκρος; ὥς ἀκμαῖος, εἰ βαίῃ, μῶλοι,
πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.
ὦ δύσμορ' Αἴας, οἶος ὦν οἷως ἔχεις,
- 924 ὥς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.
ΧΟΡ. ἐμελλες, τάλας, ἐμελλες χροὸν
(Ἀντιστροφή.)
στερεόφρων ἄρ' ἐξανύσσειν κακὰν
μοῖραν ἀπειρεσίων πόνων. τοῖά μοι
- 930 πάννουχα καὶ φαέθοντ' ἀνεστέναζες
ὠμόφρων ἐχθοδόπ' Ἀτρεΐδαις
σὺλῖψ σὺν πάθει.
μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος
- 935 πημάτων, ἦμος ἀριστόχειρ

- 936 * * * * * ἔκειτ' ἀγὼν ὅπλων πέρι.
 ΤΕΚ. ἰὼ μοί μοι.
 ΧΟΡ. χωρεῖ πρὸς ἥπαρ, οἶδα, γενναῖα δύνῃ.
 ΤΕΚ. ἰὼ μοί μοι.
- 940 ΧΟΡ. οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι,
 τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.
 ΤΕΚ. σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν
 φρουεῖν.
 ΧΟΡ. ξυνναυδῶ.
- 944 ΤΕΚ. οἴμοι, τέκνον, πρὸς οἷα δουλείας
 ζυγὰ
 χωροῦμεν, οἷοι νῦν ἐφειστᾶσι σκοποί.
 ΧΟΡ. ὦμοι, ἀναλγήτων
 δισσῶν ἐθρόησας ἀνανδ'
- 948 ἔργ' Ἀτρεΐδαν τῷδ' ἄχει.
 ἀλλ' ἀπείργοι θεός.
 ΤΕΚ. οὐκ ἂν τὰδ' ἔστη τῇδε, μὴ θεῶν μέτα.
 ΧΟΡ. ἄγαν γ' ὑπερβριθὲς ἄχθος ἤνυσαν.
- 952 ΤΕΚ. τοῖόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς
 Παλλὰς φυτεύει πῆμ', Ὀδυσσέως χάριν.
 ΧΟΡ. ἡ ῥα κελαινῶπαν θυμὸν ἐφυβρίζει
 πολύτλας ἀνὴρ,
- 956 γελᾷ δὲ τοῖσδε μαινομένοις ἄχεςιν πολλὴν
 γέλωτα, φεῦ, φεῦ,
- 960 ξύν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεΐδαι.
 ΤΕΚ. οἱ δ' οὖν γελώντων ἀπιχαϊρόντων
 κακοῖς
 τοῖς τοῦδ'. ἴσως τοι, καὶ βλέποντα μὴ πύθουν,
 θανόντ' ἂν οἰμώξειαν ἐν χρεῖᾳ δορός.
- 964 οἱ γὰρ κακοὶ γνωμαῖσι τὰγαθὸν χεροῖν
 ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ.
 ἐμοὶ πικρὸς τέθνηκεν, ἣ κείνοις γλυκύς,
 αὐτῷ δὲ τερπνός. ὦν γὰρ ἡράσθη τυχεῖν
- 968 ἐκτήσαθ' αὐτῷ, θάνατον, ὄνπερ ἤθελεν.
 [τί δῆτα τοῦδ' ἐπεγγελῶεν ἂν κατά ;]
 θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οἷ.
 πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβρίζειτω.
- 972 [Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν· ἀλλ' ἐμοὶ
 λιπὼν ἀνίας καὶ γόους διοίχεται.]

ΤΕΥΚΡΟΣ.

974 ἰὼ μοί μοι.

XOP. σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου
κλύειν

976 βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

TEY. ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί,
ἄρ' ἡμπόληκά σ', ὥσπερ ἡ φάτις κρατεῖ;

XOP. ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

980 TEY. ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης.

XOP. ὡς ὧδ' ἐχόντων

TEY. ὦ τάλας ἐγὼ, τάλας.

XOP. πάρα στενάζειν.

TEY. ὦ περισπερχὲς πάθος.

XOP. ἄγαν γε, Τεῦκρε.

TEY. φεῦ τάλας. τί γὰρ τέκνον

984 τὸ τοῦδε, ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος;

XOP. μόνος παρὰ σκηναῖσιν.

TEY. οὐχ ὅσον τάχως

δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὥς κενῆς

σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ;

988 ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανοῦσί τοι

φιλοῦσι πάντες κειμένοις ἐπεγγελαῖν.

XOP. καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδ' ἐμοί
μέλειν

ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει.

992 TEY. ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοί

ἄλγιστον, ὦν προσεῖδον ὀφθαλμοῖς ἐγώ,

ὁδὸς θ' ὁδῶν πασῶν ἀνιάσασα δὴ

μάλιστα τοῦμὸν σπλάγχχον, ἣν δὴ νῦν ἔβην,

996 ὦ φίλτατ' Αἴας, τὸν σὸν, ὡς ἐπρσθόμην,

μόρον διώκων κἀξιχνοσκοπούμενος.

ὁξεῖα γάρ σου βάζεις, ὡς θεοῦ τινος,

διῆλθ' Ἀχαιοὺς πάντας, ὡς οἶχει θανόν.

1000 ἀγὼ κλύων δείλαιος, ἐκποδῶν μὲν ὦν,

ὑπεστέναζον, νῦν δ', ὀρώων, ἀπόλλυμαι.

οἴμοι.

ἴθ' ἐκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.

1004 ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,

ὅσας ἀνίας μοι κατασπείρας φθίνεις.

- 1006 ποῖ γὰρ μολεῖν μοι δυνατὸν, ἐς ποίους βροτούς,
τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;
- 1008 ἦ πού με Τελαμῶν, σὸς πατὴρ ἐμός τ' ἴσως,
δέξαιτ' ἂν εὐπρόσωπος ἱλεώς τ', ἰδὼν
χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὐχ; ὅτῳ πάρα
μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
- 1012 οὗτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακὸν
τὸν ἐκ δορὸς γεγῶτα πολέμιον νόθον,
τὸν δειλὴν προδόντα καὶ κακανδρίᾳ
σέ, φίλτατ' Αἴαν, ἢ δόλοισιν, ὥς τὰ σὰ
- 1016 κράτη θανόντος καὶ δόμους νέμοιμι σούε.
τοιαῦτ' ἀνὴρ δύσσοργος, ἐν γήρῳ βαρύνε,
ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
τέλος δ' ἀπώστος γῆς ἀπορρίφθῃσμαι,
- 1020 δοῦλος λόγοισιν ἄντ' ἐλευθέρου φανείς.
τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι
πολλοὶ μὲν ἐχθροί, παῦρα δ' ὠφελήσιμα.
καὶ ταῦτα πάντα σοῦ θανόντος εὐρόμην.
- 1024 οἶμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ
τοῦδ' αἰόλου κνώδοντος, ὃ τάλας, ὕψ' οὐ
φονέως ἄρ' ἐξέπνευσας; εἶδες, ὥς χροὺν
ἔμελλέ σ' Ἔκτωρ καὶ θανὼν ἀποφθίσειν;
- 1028 σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
Ἔκτωρ μὲν, ὃ δὴ τοῦδ' ἐδωρήθη πάρα
ζωστήρι πρισθεὶς ἵππικῶν ἐξ ἀντύγων
ἐγνάπτει, αἰὼν' εὖτ' ἀπέψυξεν βίου.
- 1032 οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων,
πρὸς τοῦδ' ὅλωλε θανάσιμῃ πεσῆματι.
ἄρ' οὐκ Ἐρινὸς τοῦτ' ἐχάλκευσε ξίφος
κακεῖνον Ἄϊδης, δημιουργὸς ἄγριος;
- 1036 ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' αἰὲ
φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεούς·
ὅτῳ δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,
κεῖνός τ' ἐκείνα στεργέτω, καὶ γὰρ τάδε.
- 1040 ΧΟΡ. μὴ τείνε μακράν, ἀλλ' ὅπως κρύψει τάφῳ
φράζου τὸν ἄνδρα, ᾧ τι μυθήσει τάχα.
βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
γελῶν ἂ δὴ κακοῦργος ἐξίκοιτ' ἀνὴρ.
- 1044 ΤΕΥ. τίς δ' ἐστὶν, ὄντιν' ἄνδρα προσλεύσ-
σεις στρατοῦ;

1045 ΧΟΡ. Μενέλαος, ὃ δὴ τόνδε πλοῦν ἐστείλα-
μεν.

ΤΕΥ. ὀρώ· μαθεῖν γὰρ ἐγγὺς ὦν οὐ δυσπε-
τής.

ΜΕΝΕΛΑΟΣ.

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν
1048 μὴ συγκομίζειν, ἀλλ' ἑᾶν ὅπως ἔχει.
ΤΕΥ. τίνος χάριν τοσόνδ' ἀνήλωσας λόγον;
ΜΕΝ. δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κραίνει
στρατοῦ.

ΤΕΥ. οὐκ οὐκ ἂν εἴποις, ἦντιν' αἰτίαν προθεῖς;
1052 ΜΕΝ. ὀθοῦνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,
ἐξεύρομεν ζητοῦντες ἐχθρίῳ Φρυγῶν·
ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον,
1056 νύκτωρ ἐπιστράτευσεν, ὥς ἔλοι δορί.
κεῖ μὴ θεῶν τις τήνδε πείραν ἔσβισεν,
ἡμεῖς μὲν ἂν τήνδ', ἦν δ' εἴληχεν τύχην,
θανόντες ἂν προῦκείμεθ' αἰσχίστῳ μόρῳ,
1060 οὗτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεὸς
τῇ τούδ' ὕβριν πρὸς μῆλα καὶ πυίμνας πεσεῖν.
ὦν οὐνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων
τοσοῦτον, ὥστε σῶμα τυμβεύσαι τάφῳ,
1064 ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
ὄρνισι φορβῇ παραλίῳις γενήσεται.
πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.
εἰ γὰρ βλέποντος μὴ ὀδυνήθημεν κρατεῖν,
1068 πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλῃς,
χεροῖν παρευθύνοντες. οὐ γὰρ ἔσθ' ὅπου
λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.
καίτοι κακοῦ πρὸς ἀνδρός, ἄνδρα δημότην
1072 μηδὲν δικαιοῦν τῶν ἐφειστώτων κλύειν.
οὐ γάρ ποτ' οὗτ' ἂν ἐν πόλει νόμοι καλῶς
φέρουσιν, ἂν, ἔνθα μὴ καθεστήκη δέος,
οὗτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι,
1076 μηδὲν φόβου πρόβλημα μὴδ' αἰδοῦς ἔχων.
ἀλλ' ἄνδρα χρή, κἂν σῶμα γεννήσῃ μέγα,
δοκεῖν πειθεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ.
δέος γὰρ ὃ πρόσεισιν αἰσχύνη θ' ὁμοῦ,

- 1080 σωτηρίαν ἔχοντα τόνδ' ἐπίστασο.
 ὅπου δ' ὑβρίζειν δρᾶν θ', ἃ βούλεται, παρῷ,
 1082 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὶ
 ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πισεῖν.
 ἀλλ' ἐστάτω μοι καὶ δῖος τι καίριον,
 καὶ μὴ δοκῶμεν, δρῶντες ἂν ἡδώμεθα,
 1086 οὐκ ἀντιτίσειν αὐθις, ἂν λυπώμεθα.
 ἔρπει παραλλὰξ ταῦτα. πρόσθεν οὗτος ἦν
 αἰθων ὑβριστῆς· νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.
 καὶ σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
 1090 μὴ τόνδε θάπτων, αὐτὸς ἐς ταφὰς πίση.
 ΧΟΡ. Μενίλαε, μὴ γνώμας ὑποστήσας σοφὰς
 εἴτ' αὐτὸς ἐν θανοῦσιν ὑβριστῆς γένη.
 ΤΕΥ. οὐκ ἂν ποτ', ἄνδρες, ἄνδρα θαναμάσαιμ'
 ἔτι,
 1094 ὃς μηδὲν ὦν γοναΐσιν, εἴθ' ἁμαρτάνει,
 ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκίναί
 τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.
 ἄγ', εἴπ' ἀπ' ἀρχῆς αὐθις, ἥ σὺ φῆς ἄγειν
 1098 τὸν ἄνδρ' Ἀχαιοῖς διῦρο σύμμαχον λαβῶν ;
 οὐκ αὐτὸς ἐξέπλευσιν, ὥς αὐτοῦ κρατῶν ;
 ποῦ σὺ στρατηγίς τοῦδε ; ποῦ δὲ σοὶ λειῶν
 ἔξιστ' ἀνάσσειν ὦν ὅδ' ἡγείτ' οἰκοθιν ;
 1102 Σπάρτης ἀνάσσειν ἤλθεις, οὐχ ἡμῶν κρατῶν.
 οὐδ' εἰθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον
 ἀρχῆς ἔκειτο θεσμός, ἥ καὶ τῷδε σί.
 ὑπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ὅλων
 1106 στρατηγός, ὥστ' Αἰάντος ἡγείσθαι ποτε.
 ἀλλ' ὦν περ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
 κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς,
 εἴθ' ἄτερος στρατηγός, ἐς ταφὰς ἐγὼ
 1110 θήσω δικαίως, οὐ τὴ σὸν δεισας στόμα.
 οὐ γάρ τι τῆς σῆς οὐνικ' ἐπτρατεύσατο
 γυναικός, ὥσπερ οἱ πόνου πολλοῦ πλείω,
 ἀλλ' οὐνεχ' ὀρκων, οἷσιν ἦν ἐνώμοτος,
 1114 σοῦ δ' οὐδέν· οὐ γὰρ ἤξιον τοὺς μηδένας.
 πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβῶν
 καὶ τὸν στρατηγὸν ἦκε. τοῦ δὲ σοῦ ψόφου
 οὐκ ἂν στραφείην, ὥς ἂν ᾗς οἶός περ εἰ.
 1118 ΧΟ. οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.

1119 τὰ σκληρὰ γὰρ τοι, κἄν ὑπέρδικ' ἦ, δάκνει.

MEN. ὁ τοξότης ἵοικεν οὐ σμικρὸν φρονεῖν.

TEY. οὐ γὰρ βάνανυσον τὴν τέχνην ἐκ-
τησάμην.

1122 MEN. μέγ' ἂν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

TEY. κἄν ψιλὸς ἀρκέσαιμι σοὶ γ' ὠπλισμένῳ.

MEN. ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν
τρέφει.

TEY. ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν
φρονεῖν.

1126 MEN. δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά
με;

TEY. κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῆς
θανών.

MEN. θεὸς γὰρ ἐκώζει με, τῷδε δ' οἶχομαι.

TEY. μή νυν ἀτίμα θεοὺς, θεοῖς σεσφωσμένος.

1130 MEN. ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους;

TEY. εἰ τοὺς θανόντας οὐκ ἔῃς θάπτειν
παρών.

MEN. τοὺς γ' αὐτὸς αὐτοῦ πολεμίους. οὐ
γὰρ καλόν.

TEY. ἦ σοὶ γὰρ Αἴας πολέμιος προὔστη
ποτέ;

1134 MEN. μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίσ-
τασο.

TEY. κλέπτῃς γὰρ αὐτοῦ ψηφοποιὸς εὐρέθης.

MEN. ἐν τοῖς δικασταῖς, κοῦκ ἐμοὶ, τόδ'
ἐσφάλη.

TEY. πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας
κακά.

1138 MEN. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.

TEY. οὐ μᾶλλον, ὡς ἵοικεν, ἢ λυπήσομεν.

MEN. ἔν σοι φράσω· τόνδ' ἐστὶν οὐχὶ
θαπτόν.

TEY. σὺ δ' ἀντακούσει τοῦτον ὡς τεθάψεται.

1142 MEN. ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλῶσση
θρασὺν

ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
ὃ φθέγμ' ἂν οὐκ ἂν εὗρες, ἥνίκ' ἐν κακῷ
χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφαῖς

- 1146 πατεῖν παρέιχε τῷ θείοντι ναυτίλων.
 οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
 σμικροῦ νέφους τάχ' ἄν τις ἐκπνεύσας μέγας
 χειμῶν κατασβέσειε τὴν πολλὴν βοήην.
 1150 ΤΕΥ. ἐγὼ δέ γ' ἄνδρ' ὅπωπα μωρίας πλέων,
 δς ἐν κακοῖς ὑβρίζει τοῖσι τῶν πέλας.
 κἄτ' αὐτὸν εἰσιδὼν τις ἔμφερῆς ἐμοί,
 ὀργήν θ' ὅμοιος εἶπε τοιοῦτον λόγον·
 1154 ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς·
 εἰ γὰρ ποιήσεις, ἴσθι πημανσόμενος.
 τοιαῦτ' ἀνολβον ἄνδρ' ἐνουθέτει παρών.
 ὀρῶ δέ τοί νιν, κἄστιν, ὥς ἐμοὶ δοκεῖ,
 1158 οὐδεὶς ποτ' ἄλλος ἢ σύ. μῶν ἡνιξάμην;
 ΜΕΝ. ἄπειμι· καὶ γὰρ αἰσχρόν, εἰ πύθοιτό
 τις

λόγοις κολάζειν, ὧ βιάζεσθαι παρῇ.

ΤΕΥ. ἄφερπέ νυν. κάμοι γὰρ αἰσχιστον
 κλύειν

- 1162 ἄνδρὸς ματαίου, φλαῦρ' ἔπη μυθουμένου.

ΧΟ. ἔσται μεγάλης ἔριδος τις ἀγών.

ἀλλ' ὥς δύνασαι, Τεῦκρε, ταχύνας

σπεῦσον κοίλῃν κάπετόν τιν' ἰδεῖν

- 1166 τῷδ', ἐνθα βροτοῖς τὸν αἰέμνηστον
 τάφον εὐρώμεντα καθέξει.

ΤΕΥ. καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίοι

πάρεισιν ἄνδρὸς τοῦδε παῖς τε καὶ γυνή,

- 1170 τάφον περιστελοῦντε δυστήνου νεκροῦ.
 ὦ παῖ, πρόσσελθε δεῦρο, καὶ σταθεῖς πέλας
 ἐκέτης ἔφασαι πατρός, δς σ' ἐγένεατο.

θάκει δὲ προστρώπαιος, ἐν χεροῖν ἔχων

- 1174 κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτον,
 ἱκτήριον θησαυρόν. εἰ δέ τις στρατοῦ
 βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
 κακὸς κακῶς ἀθαπτος ἐκπέσοι χθονός,

- 1178 γένους ἄπαντος ρίζαν ἐξημνημένος,
 αὕτως ὑπωσπερ τόνδ' ἐγὼ τέμνω πλόκον.
 ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε
 κινήσάτω τις, ἀλλὰ προσπεσὼν ἔχου.

- 1182 ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
 παρίστατ', ἀλλ' ἀρήγετ', ἔστ' ἐγὼ μόλω,

- 1184 τάφου μεληθεῖς τῷδε, κᾶν μηδεὶς ἐᾶ.
 ΧΟ. Τίς ἄρα νέατος ἐς πότε λήξει πολυ-
 πλάγκτων ἐτέων ἀριθμός, (Στροφή α.)
- 1186 τὰν ἅπανστον αἰὲν ἐμοὶ δορυσσοήτων
 μόχθων ἅταν ἐπάγων
- 1190 ἂν' ἀερώδεα Τρωϊαν,
 δύστανον ὄνειδος Ἑλλάνων;
- 1192 ὅφελε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν
 πολύκκινον Ἄϊδαν (Ἀντιστροφή α.)
 κείνος ἀνὴρ, δς στυγερῶν ἔδειξεν ὄπλων
 Ἑλλάσιν κοινὸν Ἄρη· —
 ἰὼ πόνοι πρόγονοι πόνων· —
- 1198 κείνος γὰρ ἔπερσεν ἀνθρώπους.
 ἐκείνος οὐ στεφάνων (Στροφή β.)
- 1200 οὔτε βαθειᾶν κυλίκων νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν,
 οὔτε γλυκὺν αὐλῶν ὄτοβον, δύσμορος, οὔτ'
 ἐννυχίαν τέρψιν ἱαύειν.
 ἐρώτων δ', ἐρώτων ἀπέπαυσεν, ὦμοι.
- 1206 κείμεαι δ' ἀμέριμνος οὕτως,
 αἰὲ πνικιναῖς δρόσοις
- 1210 τεγγόμενος κόμας, λυγρᾶς μνήματα Τροίας.
 καὶ πρὶν μὲν ἐννυχίου (Ἀντιστροφή β.)
 δέϊματος ἦν μοι προβολὰ καὶ βελέων θούριος,
 Αἴας·
- 1215 νῦν δ' οὗτος ἀνείται στυγεριῷ δαίμονι. τίς μοι,
 τίς ἐτ' οὖν τέρψις ἐπέσται;
- 1218 γενοίμαν ἴν' ὕλαεν ἔπεστι πόντου
 πρόβλημ' ἀλίκλυστον, ἄκραν
 ὑπὸ πλάκα Σουνίου,
 τὰς ἱερὰς ὅπως προσείποιμεν Ἀθάνας.
- 1222 ΤΕΥ. καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατη-
 λάτην
 Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὁρμώμενον·
 δῆλος δὲ μούστῃ σκαιὸν ἐκλύσων στόμα.

ΑΓΑΜΕΜΝΩΝ.

- 1226 σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι
 τλῆναι καθ' ἡμῶν ὥδ' ἀνοιμωκτὶ χανεῖν;
 σέ τοι, τὸν ἐκ τῆς αἰχμαλώτιδος λέγω,
 ἢ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἀπο

- 1230 ὑψήλ' ἐκόμπεις καπ' ἄκρων ὠδοιπόροις,
 ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὑπερ,
 κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν
 ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω·
- 1234 ἀλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἐπλει-
 ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά;
 ποίου κέκραγας ἀνδρὸς ὥδ' ὑπέρφρονα;
 ποῦ βάντος ἢ ποῦ στάντος, οὐπὲρ οὐκ ἐγώ;
- 1238 οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;
 πικροὺς ἔοιμεν τῶν Ἀχιλλείων ὅπλων
 ἀγῶνας Ἀργείοισι κηρυῖναι τότε,
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί,
- 1242 κοῦκ ἀρκέσει ποθ' ὕμιν οὐδ' ἡσημέριοις
 εἴκειν, ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,
 ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που,
 ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.
- 1246 ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε
 κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
 εἰ τοὺς δίκῃ νικῶντας ἔξωθήσομεν,
 καὶ τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἀξομεν.
- 1250 ἀλλ' εἰρκτέον τάδ' ἐστίν. οὐ γὰρ οἱ πλατεῖς
 οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
 ἀλλ' οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ.
 μέγας δὲ πλευνὰ βούς ὑπὸ σμικρᾶς ὁμῶς
- 1254 μᾶστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
 καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον
 ὀρώ τάχ', εἰ μὴ νοῦν κατακτῇσι τινά·
 ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς,
- 1258 θαρσῶν ὑβρίζεις κάξελευθεροστομεῖς.
 οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἰ φύσιν,
 ἄλλον τιν' ἀξεις ἄνδρα δεῦρ' ἐλεύθερον,
 ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;
- 1262 σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ·
 τὴν βάρβαρον γὰρ γλώσσαν οὐκ ἐπαῖω.
 ΧΟΡ. εἴθ' ὕμιν ἀμφοῖν νοὺς γένοιτο σωφρονεῖν.
 τούτου γὰρ οὐδὲν σφῶν ἔχω λῶν φράσαι.
- 1266 ΤΕΥ. φεῦ τοῦ θανόντος ὥς ταχεῖά τις
 βροτοῖς
 χάρις διαρρέει καὶ προδοῦς' ἀλίσκεται,
 εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,

- 1269 Αἴας, ἔτ' ἴσχει μνήστιν, οὐ σὺν πολλάκις
 1270 τὴν σὴν προτείνων προύκαμες ψυχὴν δορί·
 ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρρίμμένα.
 ὦ πολλά λέξας ἄρτι κἀνόνητ' ἔπη,
 οὐ μνημονεύεις οὐκέτ' οὐδέν, ἥνίκα
 1274 ἐρκέων ποθ' ὑμᾶς οὔτος ἐγκεκλημένους,
 ἦδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορὸς
 ἐρρύσατ' ἐλθὼν μούνος, ἀμφὶ μὲν νεῶν
 ἄκροισιν ἦδη ναυτικοῖς ἐδωλίοις
 1273 πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη
 πηδῶντος ἄρδην Ἑκτορος τάφρων ὑπερ·
 τίς ταῦτ' ἀπεῖρξεν; οὐχ ὃδ' ἦν ὁ δρῶν τάδε,
 ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;
 1282 ἄρ' ὑμῖν οὔτος ταῦτ' ἔδρασεν ἔνδικα;
 χῶτ' αὖθις αὐτὸς Ἑκτορος μόνος μόνου,
 λαχὼν τε κἀκέλευστος, ἥλθ' ἐναντίος,
 οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθείς,
 1286 ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὅς εὐλόφου
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφίειν;
 ὃδ' ἦν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρών,
 ὁ δούλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.
 1290 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς;
 οὐκ οἶσθα, σοῦ πατρὸς μὲν δς προῦφν πατήρ,
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
 Ἀτρεία δ', ὃς αὖ σ' ἔσπειρε δυσσεβέστατον,
 1294 προθέντ' ἀδελφῶ δεῖπνον οἰκείων τέκνων;
 αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἣ
 λαβὼν ἐπακτὸν ἄνδρ' ὁ φιτύσας σ' ἀνὴρ
 ἐφῆκεν ἔλλοις ἰχθύσιν διαφθοράν.
 1298 τοιοῦτος ὦν τοιῶδ' ὀνειδίζεις σποράν;
 ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγώς,
 ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν
 ἴσχει ζύνευσον μητέρ', ἣ φύσει μὲν ἦν
 1302 βασιλεία, Λαομέδοντος· ἔκκριτον δέ νιν
 δώρημα κείνῳ ἔδωκεν Ἀλκμήνης γόνος.
 ἄρ' ὥδ' ἀριστος ἐξ ἀριστέοιν δυοῖν
 βλαστῶν ἂν αἰσχύνοιμι τῶδες πρὸς αἵματος,
 1306 οὐς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
 ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύnei λέγων;
 εὖ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,

1309 βαλεῖτε χήμας, τρεῖς ἑμοῦ συγκαίμενους.

1310 ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένην
θανεῖν προδήλως μάλλον, ἢ τῆς σῆς ὑπὲρ
γυναικός, ἢ τοῦ σοῦ ξυναίμονος λέγω;
πρὸς ταῦθ' ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.

1314 ὥς εἰ με πημανεῖς τι, βουλήσει ποτὲ
καὶ δειλὸς εἶναι μάλλον, ἢ 'ν ἑμοὶ θρασύς.

ΧΟΡ. ἄναξ 'Οδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς,
εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.

1318 ΟΔ. τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἤσθό-
μην

βοῇν 'Ατρείδων τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑ. οὐ γὰρ κλύοντές ἔσμεν αἰσχύστους
λόγους,

ἄναξ 'Οδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;

1322 ΟΔ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην
ἔχω,

κλύοντι φλαῦρα, συμβαλεῖν ἔπη κακά.

ΑΓΑ. ἤκουσεν αἰσχύρά· δρῶν γὰρ ἦν τοιαῦτά
με.

ΟΔ. τί γὰρ σ' ἔδρασεν, ὥστε καὶ βλάβην
ἔχειν;

1326 ΑΓΑ. οὐ φησ' ἑάσειν τόνδε τὸν νεκρὸν ταφῆς
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἑμοῦ.

ΟΔ. ἔξεστιν οὖν εἰπόντι τ' ἀληθῆ φίλῳ
σοὶ μηδὲν ἥσσον ἢ πάρος ξυνήρετεῖν;

1330 ΑΓΑ. εἴπ'. ἢ γὰρ εἶην οὐκ ἂν εὖ φρονῶν,
ἐπεὶ

φίλον σ' ἐγὼ μέγιστον 'Αργείων νέμω.

ΟΔ. ἄκουέ νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν
μὴ τλῆς ἄθαρπτον ὧδ' ἀναλγήτως βαλεῖν·

1334 μὴδ' ἢ βία σε μῆδαμῶς νικησάτω

τοσόνδε μισεῖν, ὥστε τὴν δίκην πατεῖν.

κάμοι γὰρ ἦν ποθ' οὗτος ἐχθιστος στρατοῦ,
ἐξ οὗ 'κράτησα τῶν 'Αχιλλείων ὀπλῶν.

1338 ἀλλ' αὐτὸν ἔμπαρ ὄντ' ἐγὼ τοιόνδ' ἑμοὶ

οὐκ ἀντατιμάσαιμ' ἂν, ὥστε μὴ λέγειν

ἐν' ἄνδρ' ἰδεῖν ἀριστον 'Αργείων, ὅσοι

Τροίαν ἀφικόμεσθα, πλὴν 'Αχιλλέως.

1342 ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.

- 1343 οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
βλάπτειν τὸν ἐσθλόν, οὐδ' ἔαν μισῶν κυρῆς.
- 1346 ΑΓΑ. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς
ἔμοί;
ΟΔ. ἔγωγ' ἐμίσουν δ', ἥνίκ' ἦν μισεῖν κα-
λόν.
ΑΓΑ. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε
χρή;
ΟΔ. μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ
καλοῖς.
- 1350 ΑΓΑ. τόν τοι τύραννον εὖσεβεῖν οὐ ῥάδιον.
ΟΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέ-
μειν.
ΑΓΑ. κλύειν τὸν ἐσθλὸν ἄνδρα χρή τῶν ἐν
τέλει.
ΟΔ. παῦσαι· κρατεῖς τοι, τῶν φίλων νικώ-
μενος.
- 1354 ΑΓ. μέμνησ' ὀποίῳ φωτὶ τὴν χάριν δίδως.
ΟΔ. ὅδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ'
ἦν.
ΑΓΑ. τί ποτε ποιήσεις; ἐχθρὸν ὧδ' αἰδεῖ
νέκυν;
ΟΔ. νικᾷ γὰρ ἀρετῇ με τῆς ἐχθρας πολύ.
- 1358 ΑΓΑ. τοιοῖδε μέντοι φῶτες ἐμπληκτοὶ βρο-
τοῖς.
ΟΔ. ἡ κάρτα πολλοὶ νῦν φίλοι, καῦθις πι-
κροί.
ΑΓΑ. τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φί-
λους;
ΟΔ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.
- 1362 ΑΓΑ. ἡμᾶς σὺ δειλοὺς τῇδε θήμερα φανεῖς.
ΟΔ. ἄνδρας μὲν οὖν Ἑλλῆσι πᾶσιν ἐνδί-
κους.
ΑΓΑ. ἄνωγας οὖν με τὸν νεκρὸν θάπτειν
ἔαν;
ΟΔ. ἔγωγε. καὶ γὰρ αὐτὸς ἐνθάδ' ἴξομαι.
- 1366 ΑΓΑ. ἡ πάνθ' ὁμοῖα· πᾶς ἀνὴρ αὐτῷ πονεῖ.
ΟΔ. τί γάρ με μάλλον εἰκός, ἢ ἄμυντ' πο-
νεῖν;

1368 ΑΓΑ. σὺν ἄρα τοῦργον, οὐκ ἐμὸν κεκλή-
σεται.

ΟΔ. ὥς ἂν ποιήσης, πανταχῇ χρηστός γ'
ἔσει.

1370 ΑΓΑ. ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὥς
ἐγώ

σοὶ μὲν νέμοιμ' ἂν τῇσδε καὶ μέζω χάριν·
οὗτος δὲ καὶ κεῖ κἀνθάδ' ὦν ἔμοιγ' ὁμῶς
ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἂ χρῆς.

1374 ΧΟΡ. ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνῶμη
σοφὸν

φῆναι, τοιοῦτον ὄντα, μωρός ἐστ' ἀνὴρ.

ΟΔ. καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγελ-
λομαι,

ὅσον τότ' ἐχθρὸς ἦν, τοσόνδ' εἶναι φίλος.

1378 καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,
καὶ ξυμπονεῖν, καὶ μηδὲν ἐλλείπειν, ὅσον.
χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς.

ΤΕΥ. ἀριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαιné-
σαι

1382 λόγοισι· καί μ' ἔψευσας ἐλπίδος πολὺ.
τούτῳ γὰρ ὦν ἔχθιστος Ἀργείων ἀνὴρ,
μόνος παρέστης χερσίν, οὐδ' ἔτλης παρῶν
θανόντι τιῆδε ζῶν ἐφυβρίσαι μέγα,

1386 ὥς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,
αὐτός τε χῶ ξύναιμος ἠθελησάτην
λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
τοίγαρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ

1390 μνήμων τ' Ἐρινὸς καὶ τελεσφόρος Δίκη
κακοὺς κακῶς φθείρειαν, ὥσπερ ἠθελον
τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.
σὲ δ', ὦ γεραιοῦ σπέρμα Λαέρτου πατρός,

1394 τάφου μὲν ὀκνῶ τοῦδ' ἐπιψάυειν ἔαν,
μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ·
[τὰ δ' ἄλλα καὶ ξύμπρασσε, καὶ τινα στρατοῦ
θέλεις κομίζειν, οὐδὲν ἄλγος ἔχομεν.]

1398 ἐγὼ δὲ τὰλλα πάντα πορσυνῶ· σὺ δὲ
ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὦν ἐπίστασο.

ΟΔ. ἀλλ' ἤθελον μέν· εἰ δὲ μή,· στί σοι
φίλον

1401 πράσσειν τάδ' ἡμᾶς, εἰμ', ἐπαινέσας τὸ σόν.

1402 ΤΕΥ. ἄλις· ἤδη γὰρ πολὺς ἐκτέταται
χρόνος. ἀλλ' οἱ μὲν κοίλην κάπετον
χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον
τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων

1406 θέσθ' ἐπίκαιρον·

μία δ' ἐκ κλισίας ἀνδρῶν ἴλη
τὸν ὑπασπίδιον κόσμον φερέτω.
παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,

1410 φιλότῃτι θιγὼν πλευρὰς σὺν ἐμοὶ
τάσδ' ἐπικούφιζ'· ἔτι γὰρ θερμαὶ
σύριγγες ἄνω φυσῶσι μέλαν
μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ

1414 φησὶ παρῆναι, σούσθω, βάτω,
τῷδ' ἀνδρὶ πονῶν τῷ παντ' ἀγαθῷ
κουνδενί πω λῶνι θνητῶν.

ΧΟΡ. ἢ πολλὰ βροτοῖς ἐστὶν ἰδοῦσιν

1418 γινῶναι· πρὶν ἰδεῖν δ', οὐδεὶς μάντις
τῶν μελλόντων, ὃ τι πράξει.

INTRODUCTION

TO THE

A J A X.

AT what period of his poetical career Sophocles brought out the *Ajax* we have no means of ascertaining with certainty; but, judging from the severe structure of the trimeter and the selection of the lyrical measures, as well as the elevated character of the diction, we should certainly class it among his earlier dramas¹.

The Salaminian *Ajax*, son of *Telamôn* and *Eriboëa*, grandson of *Æacus* and great-grandson of *Zeus*, is celebrated in the *Iliad* as the hero next in reputation to *Achilles*.

Αἶας, θεὸς περὶ μὲν εἶδος, περὶ δ' ἔργα τίτυκτο
τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλεΐωνα.

(Cf. 2, 768. 17, 379. *Od.* 11, 550, with *Ajax*, 1341.)

Like *Arès*, he is called the tower of the *Achæans*, overtopping all his comrades by the head and shoulders (3, 226), *πρώριος*, 7, 206. He chooses, with *Achilles*, the most dangerous post in the camp, *ἡγορέη πίσυνος καὶ κάρτει χειρῶν* (11, 7. 12, 2, 25. Cf. *Aj.* 4). He is represented as always ready for deeds of valour, of composed and dignified demeanour, brief and decided in speech, never envious of *Achilles*, neither crafty nor ferocious, but kind and good-humoured, straightforward and honest; one, in short, who is loved and honoured by his own dependents, and highly esteemed by the army in general. He is the worthy son of *Telamôn*, whose achievements in a former Trojan war he strives to emulate (cf. *Aj.* 434). *Achilles*, the pupil of *Chiron*, *δικαύτατος Κενταύρων*, may excel him in gentleness of character as well as in fondness for music and singing; for it cannot be denied that the bluntness of *Ajax* borders on coarseness, just as his loftiness of stature approaches the gigantic. Yet, notwithstanding this difference, the ancients love to place their characters side by side as the ideal of heroic perfection. There are, indeed, many points of resemblance in their stories. *Ajax* (like the *Achilles* of *Homer*) is represented by the post-Homeric poets as inferior in eloquence to many of the other heroes; and his quarrel with the *Atreidæ*, after the decision in favour of *Ulysses*, reminds us of the dispute of *Achilles* with *Agamemnon* in the *Iliad*. From the time of *Pindar*, the bond of connexion between the two heroes was drawn still closer, *Peleus* and *Telamon* being represented as brothers from *Ægina* and *Salamis*, and *Ajax* being, in consequence, numbered among the *Æacidæ* by *Sophocles* (v. 645).

¹ According to *Müller*, the probable order of the extant plays is; *Antigone*, *Electra*, the *Trachinian women*, *Ædi-* pus, *Ajax*, *Philoctetes*, *Œdipus at Colonus*.

Of the arrogance of Ajax we find no traces in the *Iliad*; but the post-Homeric poets, both Epic and Lyric, added a new charm to the old heroic legends by connecting them with the ethical views of a more cultivated age; and the Tragic poets in particular, in many subjects taken from the story of the Trojan war, have given a moral cast to their plots by using them to establish, as a great principle, the inevitable certainty with which punishment follows every transgression of the divine law. As the conquerors of Troy are severely punished for the excesses which they committed in the wantonness of their triumph, so does the vengeance of the gods fall on Ajax for his arrogance in refusing the proffered assistance of Pallas Athênê, the goddess of wisdom, and disregarding the wise admonitions of his father, Telamôn (see v. 760). In consequence of this refusal, Athênê becomes his enemy, and the Atreidæ, under the constraining influence of a higher power, falsify the votes of the judges; and thus Ajax loses the prize of which he is so eminently deserving. That we may be enabled to judge how far this poem of Sophocles possesses the merit of originality, it will be desirable to inquire from what sources he derived his subject-matter, and in what form he found it. As the Ajax of Sophocles is, in all essential particulars, the same as the Ajax of Homer, so is the story of the contest for the arms of Achilles, which forms the groundwork of the drama now under consideration, as well as the suicide of the hero, derived from the Homeric and post-Homeric Epic, of which, from the time of Æschylus, the tragic writers so eagerly availed themselves. When Ulysses, at the command of Circê, descends into Hades for the purpose of learning his future destiny from Tiresias, and the ghosts of friendly heroes draw near and announce themselves, each in his proper character, Ajax alone stands aloof:—

Οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τὴν μιν ἐγὼ νίκησα, δικαζόμενος παρὰ νηυσίν,
τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.
[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη¹.]
ὥς δὴ μὴ δφελον νικᾶν τοιῷδ' ἐπ' αἰθλῶ.
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχειν,
Αἴαντος.

To the friendly address of Ulysses, who endeavours to propitiate the shade of the departed hero by ascribing his calamity to the wrath of Zeus against the Argive army, Ajax makes no reply:—

ὧς ἐφάμην· ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς ἔριβος νεκρῶν κατατεθνηῶτων.

Following this precedent and the plan of the drama as it is roughly sketched in the *Nekyia*, Sophocles represents his hero as carrying with him into Hades his feelings of hatred towards the Atreidæ (v. 835). The part which Sophocles assigns to Ulysses in settling the dispute between Agamemnon and Teucer is also in exact accord-

¹ According to Aristarchus this line which the legend had assumed in the is a later addition, to bring the narrative into conformity with the shape hands of the Cyclic poets.

ance with the character of the same hero as drawn by Homer. The story is given more in detail by Arctinus of Miletus, and Lesches of Lesbos. The former of these poets, in his *Ἀθιοπία*, which professes to be a continuation of the plot of the Iliad, represents a fierce struggle as taking place around the body of Achilles, whom Paris had slain with the assistance of Apollo. Ajax bears away the body out of the throng, whilst Ulysses keeps back the enemy (comp. Hom. Od. 5, 309. Soph. Philoctet. 371, and the rescue of the dead body of Patroclus, in Il. 17, 717). After Thetis, with the Nereids and Muses, has mourned over her hero-son, and, removing his body from the pile, has conveyed it to Leucê (comp. Hom. Od. 24, 27), the Achæans raise a mound and celebrate funeral games, at the conclusion of which Thetis offers the golden armour of Achilles as a prize. The only candidates for this prize are Ajax and Ulysses, by whose joint exertions the body had been rescued from the enemy (comp. the wrestling match between these two heroes at the funeral games in honour of Patroclus, Il. 23, 707). Agamemnon and the Achæans, being unable to decide between the competitors, refer the question, by the advice of Nestor, to their Trojan prisoners, who, on being asked which of the candidates had inflicted most injury on their countrymen, pronounce in favour of Ulysses. The story, as related by Lesches (about Ol. 33), is still more romantic. According to this writer, in his *Ἰλίδος μικρά*, spies were sent to listen under the walls of Troy to the opinions expressed by the Trojans respecting the contest between Ajax and Ulysses (an imitation, it would seem, of the Teichoscopia in the third book of the Iliad). The spies overhear a conversation between two maidens, one of whom is in favour of Ajax:—

Αἶας μὲν γὰρ ἄειρε καὶ ἔκφερε δῆϊοτ' ἦτος
ἦρω Πηλεΐδην, οὐδ' ἤθελε δῖος Ὀδυσσεύς.

The other, inspired by Athênê, replies:—

Τί σφ' ἐπεμωμῆσω; ἐπεὶ οὐ κατὰ κόσμον ἔειπες.
καὶ κε γυνὴ φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἐπιθείη,
ἀλλ' οὐκ ἂν μαχίσαιτο.

No sooner is the prize awarded to his rival, than Ajax retires to his tent, becomes insane, and the next morning falls on his own sword. Neither Arctinus nor the poet of the *Nekyia* makes any mention of his attack on the sheep,—a circumstance which is also intentionally omitted by Pindar, the admirer and panegyrist of the noble families of Ægina and of the Æacid Ajax, whom he every where places in the first rank of his heroes (comp. Nem. 2, 19. 8, 23. 7, 19. Isthm. 4, 52. 6. 27). On the other hand, Lesches distinctly mentions, that Ajax attacked the sheep, mistaking them in his madness for the Achæans,—a version of the story which was adopted by Sophocles. This circumstance places the act of self-destruction in a new light—as the last resource of a noble-minded warrior, who not only mourns over his defeat, but is stung to the quick by the reflection that he has dishonoured his heroic name and made himself the laughing-stock of his bitterest enemies. Before the time of Sophocles this story had fur-

nished the plot of one of the Trilogies of Æschylus, whose dramatic series opens with the judgement-scene, at a later period a favorite theme in the schools of the rhetoricians. In the first piece, the *Ὀπλων Κρίσις*, the actual judges, as in the poem of Arcinurus, are Trojan prisoners, the princes who compose the council being merely mute personages. Before this court, Ajax, in few words, pleads his cause against the eloquent Ulysses. The second piece, called *Θρήσσαι*, from the Thracian female captives who compose the chorus, contains the suicide, the particulars of which are narrated by a messenger. To render the conclusion satisfactory, a third piece was required, because the suicide of Ajax, although an expiation of his offence against Athênê, was nevertheless the result of an iniquitous judgement, and was calculated to excite pity for the fallen hero, rather than satisfaction at the happy termination of his sufferings. This third piece was the *Σαλαμίνια*, in which Teucer presents to the aged Telamôn, Eurysâces, the son of his half-brother Ajax. Being repulsed by the stern old man, Teucer founds a new Salamis in the island of Cyprus, and, at the conclusion of the piece, heroic honours are probably paid to Ajax.

Besides these dramas of Æschylus, we have also an *Αἴας μαινόμενος*, by Astydamas, and a piece entitled *Αἴας*, by Theodectes of Phaselis. The Roman tragic writers have also availed themselves largely of these stories of legendary wealth. Livius Andronicus has written a "Teucer," Ennius an "Ajax and Telamôn," and Attius an "Armorum Judicium" and "Eurysâces." The "Ajax" of Ennius is a close imitation of the drama of Sophocles, and the Teucer of Pacuvius a copy of the same poet's Teucer. At a later period, Octavianus Augustus entertained the design of writing an *Αἴας* (Sueton. Oct. 85).

Sophocles, who always preferred those legends which seemed to have a claim on the patriotic feeling of his countrymen, and loved to remodel, after his own fashion, the subjects already handled by Æschylus, altogether excludes the "judgement" from his drama, although allusions are here and there made throughout the piece to this source of the hero's misfortunes. His Ajax teaches us that presumption, however excusable it may be on the score of youthful impetuosity, is nevertheless the ruin even of the most blameless; that nothing short of the voluntary sacrifice of the hero's own life can appease the offended gods: and, lastly, that by this expiation of his offence his honour is fully vindicated. As the Athenians were fond of seeing judicial proceedings represented on the stage, the traditional trial-scene appears, though in a different form and enacted by different characters, at the conclusion of the piece. If Ajax was defeated in the struggle for the armour of Achilles, the faithful Teucer, in this new contest, is victorious; after an eloquent panegyric on the fallen hero, he triumphantly refutes the arguments of the Atridæ (who refuse to recognize the distinction between Ajax and an ordinary transgressor), and obtains for the illustrious dead the honour of a public funeral. It was the Atridæ who had first wronged Ajax by unfairly depriving him of the prize to which he was entitled; but when, in the bitterness of his resentment, the hero raises his hand against them, Athênê smites him with madness, and by this means

leads him on to wreak his vengeance on the innocent flocks,—an act by which his honour is grievously wounded ; and at the conclusion of the piece it is only by the aid of the detested Ulysses himself, that Teucer gains his cause ; it is the sentence of Ulysses, dictated as it is by the Goddess of Wisdom herself, that fully re-establishes the character of Ajax.

Sophocles, as we have seen, had imposed on himself a task of no ordinary difficulty, when he formed the design of making the punishment of Ajax the instrument of his justification. Since the time of Cleisthenes, Ajax had always been honoured as one of the ten national heroes of Athens : he was the *ἥρως ἐπώνυμος* of the *φύλη Αἰαντίς*. Salamis, even before its annexation to Attica, had been closely connected with Athens. Not only had Solon, by the interpolation of a verse in ll. 2, 557, taught the Athenians to consider Ajax as *ἀστυγείτων* and *σύμμαχος* ; but many of the most distinguished families traced their descent from his sons Eurysāces and Phileios, who were said to have given up the island to the Athenians (Plut. Solon, 10). They were the reputed ancestors of Pisistratus, Miltiades, Cimon, Alcibiades, and others. Purposely enlarging the circle of these patriotic traditions, Sophocles represents the faithful mariners of Salamis, who form the chorus, as native Eretheidæ (v. 202), yearning after Athens, the sacred city ; and makes Ajax, before he throws himself on his sword, take leave of Athens and the Athenians.

Such being the connexion between his hero and the people of Athens, it was naturally the grand object of Sophocles to re-establish, beyond a doubt, the heroic character of Ajax. With this view, instead of letting the drama terminate with the death of the injured hero, he introduces a lengthened dispute respecting the interment of his body, for the purpose at once of establishing the right of the dead to funereal honours, and of clearing the heroic character of Ajax from the imputations which had been cast upon it. This second part of the drama is in effect a justification of the honours paid by the Athenians to Ajax. Before the battle of Salamis (to which v. 596 refers), the Athenians invoked the protection of Ajax and Telamōn of Salamis, as the guardian heroes of Athens, and, when the victory was gained, dedicated the acrothina to them, in conjunction with Poseidōn and Athēnē (Herod. 8, 64, 121). Retaining in all essential particulars the character of Ajax as portrayed in the Epos, the poet nevertheless judiciously extenuates his fault and renders the unfortunate hero an object of greater interest to the reader, by representing him as a man fully alive to the charms of nature, susceptible of the pleasures of friendship, and beloved with the sincerest affection by his followers. In the pages of Sophocles, Ajax is any thing rather than a confirmed despiser of the gods. He is driven to despair by their anger, and makes atonement for his fault by a voluntary death. The object of the poet evidently is to show that the offence committed by Ajax against Athēnē was the effect of a momentary impulse, when he makes Calchas say,—

Ἐλῶ γὰρ αὐτὸν τῷδ' ἡμέρῃ μόνῃ
 δίας Ἀθάνας μῆνιν —,

But the order to keep him under restraint during the whole of that day unfortunately comes too late, and thus his death appears rather as the result of his own decision of character than a punishment inflicted by Athênê. Considerable tact is also displayed by the poet in reserving all mention of the impiety of Ajax until the speech of the soothsayer (v. 758). In his ignorance of this important fact, the reader accords to him his unqualified compassion, as an innocent man persecuted by gods as well as men; for the animosity of Athênê seems to be the result of her affection for his rival Ulysses, nor is it until we have become enamoured of the character of Ajax and deeply interested in his misfortunes, that the reason of Athênê's severity is explained, and thus the conduct of the goddess is fully justified, without diminishing our respect for the unfortunate hero. We are also attracted to Ajax by the discovery which we seem to make of the working of demoniac powers in the sword presented to him by Hector (cf. v. 658—817. 1028). Bearing these remarks in mind, let us now examine the drama itself with especial reference to the plan and objects of the poet.

THE SCENE OF THE PIECE is the Greek camp before Troy. The tent of Ajax stands at the extremity of this camp, and forms, as the habitation of the principal character, the centre of the back-scene (the *σκηνή* properly so called); consequently, the camp can occupy only one half of the *προσκήνιον*; the other side being made up of thicket, fields, and hills, with perhaps a distant view of the sea. From v. 800 the action of the piece is carried on around the dead body of Ajax, which has been discovered in the thicket.

The Prologue extends from v. 1 to 133. Intelligence having been received in the morning that the flocks of the Achæans, with their shepherds, had been slaughtered, Ulysses secretly visits the tent of Ajax, who is suspected of having committed this act of violence. Suddenly, he is addressed from behind by his guardian deity, Athênê¹, who had followed him in silence, and now demands wherefore he is lurking about the tent. He then learns from the goddess, that the madness of Ajax and the consequent slaughter of the flocks were her work. Athênê next calls Ajax himself out of the tent, in order that Ulysses, whom she has rendered invisible to Ajax, may view with his own eyes the melancholy condition of his unfortunate rival. Ajax, who labours under the delusion that the goddess had aided him in this attack on his supposed enemies, triumphs in the vengeance which he has taken and still intends to take. She confirms him in the resolution of still tormenting Ulysses, until at last he puts him to a disgraceful death. The fatal error is at its height when Ajax prays Athênê to be his helper ever, as she has been on this occasion. The contrast between the haughty triumph of Ajax and the meanness of his victims, and that too in presence of the divine guardian of his deadliest foe, who is the witness of his humiliation, produces a scene

¹ We can hardly suppose that Athênê appeared seated on the *θεολογείον*, or elevated scaffold, which represented the abode of the gods. In all probability she had been for a long time following

Ulysses (v. 36), in the same manner as she is often represented in statuary groups, watching the movements of some favorite hero.

of the most intense and fearful interest. The same Ajax, who had once rejected the proffered aid of the goddess, now thanks her for assistance which she does not really render. The horror of this scene (in which Athênê seems to persecute Ajax from mere wantonness, and our warmest compassion is in consequence excited for the fallen hero) is mitigated at v. 118, where, after reproving the thoughtlessness of Ajax, she extols him as being in all other respects the wisest as well as the most valorous of Grecian heroes, and even Ulysses mourns over his afflicted enemy as a melancholy spectacle of human weakness. For him the caution of the goddess, not to speak an arrogant word against the gods, was scarcely needed: for Ulysses is incapable of mean exultation, as is clearly shown by his unexpected display of magnanimity at the end of the piece. From v. 134 to 200 we have the PARADOS, or entrance of the Chorus, the members of which arrange themselves in regular ranks. This Chorus is composed of mariners and warriors from Salamis, who account for their appearance at the tent by announcing that they have just received intelligence of the disastrous event, at the same time expressing their belief that the whole story is an invention of their lord's enemies, or that some malignant power has robbed him of understanding. As the first of these suppositions seems the most probable, they call on Ajax to come forth and stop the mouths of his calumniators.

THE FIRST EPIKIDION, v. 201—595. Instead of Ajax, Tecmessa, the Phrygian king's daughter, who had borne Eurysaces to her beloved lord, comes forth from the tent. In the KOMMOS with the Chorus (v. 201—262), she confirms the truth of the report, describes what she has herself witnessed, and is informed by the chorus where Ajax found the sheep which he has driven into the tent. The Chorus are apprehensive lest the Achæans should stone them and Ajax together, and hastily announce their intention of quitting the camp. Tecmessa, rendered more composed by the recital of her woes, now describes her lord's condition more circumstantially in Iambic verse (from v. 265—330), having previously allayed the apprehensions of the Chorus by assuring them that the fury of Ajax had suddenly ceased. Yet his condition, she tells them, is no less painful than before, for the gradual return of consciousness has plunged him into the deepest despondency, and he is evidently contemplating some fresh deed of horror. The Chorus then entreats her to retire into the tent, expressing a hope that the afflicted hero, although unmoved by a woman's entreaties, may yet listen to the prayers of his faithful friends. A cry of agony is now heard from Ajax, who calls on his son and his brother Teucer, who is unfortunately absent on a predatory expedition in the Mysian highlands. The door of the tent then flies open and discovers Ajax sitting in the midst of the slaughtered sheep. (This is effected by means of the *ἐκκύλημα*, a contrivance by which the interior of dwellings belonging to the characters of the piece is exhibited to the spectators, whenever the plot requires such a disclosure.) The *ἐκκύλημα* follows after v. 595. From v. 348 to 429 the recitation, *ἐπὶ σκηνῆς*, of Ajax, is interrupted at regular intervals by the trimeters of the Chorus and Tecmessa. The suffering hero pours forth the story of his woes

in dochmiac verses, until at length he becomes sufficiently calm to contemplate his hopeless condition in its various aspects, and then he expresses his feelings in trimeters (v. 430—480). All his reasoning leads to the same dismal conclusion, that the only remedy for his sorrows is death. But to part with life in his present state of excitement would be deemed an additional proof of insanity—and the act of self-destruction must seem to be the result of free deliberation—Tecmessa therefore employs all the eloquence of woman's love to dissuade him from an act which would deliver herself and their child into the hands of his enemies. Ajax is evidently embarrassed by these arguments, and, in order to stifle the voice of affection within him, tries to treat Tecmessa with harshness. He asks after his son, whom the foresight of Tecmessa has removed to a place of safety. A servant brings the child to his father, who takes him in his arms, commends him to the care of his brother and the Salaminian warriors, bequeaths to him his shield (from which he derives his name of *Ἐβρυδάκης*), as the sacred heir-loom of his family; gives directions that the rest of his armour shall be buried with him, and commands the sobbing Tecmessa to close the curtain of the tent. The passionate exclamations of the excited female and the remonstrances of the Chorus are equally ineffectual: the tent closes behind Ajax and Tecmessa, who holds her child in her arms. From v. 596—645 we have the FIRST STASIMON of the Chorus, in which the tranquil pleasures of their home are contrasted with the protracted, and now aggravated, hardships of their present condition. At line 635 they express an opinion that, under existing circumstances, death is the most desirable lot for Ajax.

THE SECOND EPISODION v. 646—692. Ajax comes out of the tent, followed by Tecmessa. His deliberation respecting the best mode of carrying his resolution into effect is now terminated. In order to secure the possession of a solitary spot, where he may, without fear of interruption, pronounce a curse on his enemies and bid farewell to his friends and to the world without the pain of an actual interview, he is compelled to have recourse to a deception, which is rendered easy by the previous truthful character of Ajax, and by the eagerness with which he seems to grasp at every chance of life. In language so carefully disguised as to conceal his object from the Chorus, whilst it clearly reveals it to the unprejudiced auditor, Ajax accounts for his change of feeling by speaking of the mutable character of all earthly good. That no mistrust may be excited, he pretends that it is his wish to go down to the sea-shore for the purpose of washing away the stains of his guilt; and, lest suspicion should be aroused by his girding on the sword of Hector, he announces his intention of burying the ill-omened weapon in the ground. After consoling his followers with the prospect of his speedy restoration, and commanding Tecmessa to retire into the tent, Ajax proceeds in the direction of the sea-shore. The extravagant joy of the Chorus, which exhibits itself in striking contrast to their former despondency, is a song accompanied by dancing (*ὑπόρχημα*), which supplies the place of a Stasimon (v. 693—718), is soon interrupted by the arrival of a messenger from Teucer.

THE THIRD EPISEIDION, v. 719—1184. The messenger first announces the return of Teucer, and describes the manner in which he has been received by the irritated Achæans; and then, supposing Ajax to be in the tent, he communicates the injunction of Calchas, that the hero should be kept in close confinement during the whole of that day. Notwithstanding Teucer's haste, the injunction comes too late. Tecmessa, being called out of the tent, despatches the Chorus northwards and southwards in search of the lost hero, whilst she herself, in the agony of her fear, leaves Eurysâces alone in front of the tent, and rushes out at the side on which Ajax has already quitted the stage.

The stage being thus cleared—*δύναται γὰρ ὁ χορὸς ἐξίστασθαι, ὡς καὶ ἐν Αἰάντι Μαστιγοφόρῳ*, Scholl. Vatic. Eur. Alc. 918—we discover in the remotest part, where woods and hills form a background to the tent, the unfortunate hero himself, who bids farewell to life in the famous monologue which has been so often imitated by later poets. He prays that Zeus will grant him a speedy dissolution, and enjoins his brother Teucer to inter his body with the accustomed honour. (The endeavours of Teucer to fulfil this injunction create the interest of the last half of the piece.) Then he curses his enemies, implores the sun (Helios) to convey to the elders of Salamis the tidings of his fate; and, having invoked Death (Thanatos), bids farewell in language of the most touching tenderness to all whom he had loved and valued in life. After an ineffectual search the two semi-choruses again meet in front of the tent *ἐκπάρουτος τοῦ χοροῦ*. A piercing cry from the midst of the thicket informs them, that Tecmessa has discovered the body of Ajax. She has thrown a veil over the corpse, around which his followers pour forth the usual strains of lamentation. From 866 to 960 we have a *Commos* between the Chorus and Tecmessa alternately with dialogue in trimeters. Tecmessa is now fully aware that herself and son will become the slaves of the Atridæ, who will join with Ulysses in insulting the memory of the fallen hero; yet, in the midst of her affliction, she is in some sort consoled by the reflection that Ajax has found the death which he himself most desired—that he is the victim of the gods, not of his enemies. At v. 974 his brother Teucer returns, and thus *the last prayer of Ajax is granted by Zeus*. The first object of his care is Eurysâces, even before he learns from the Chorus that Ajax has bequeathed the child to his guardianship. Tecmessa quits the stage and goes in search of her son, and Teucer, in a speech of considerable length (v. 992—1030), expatiates on the probable consequences of his brother's death, which renders his return impossible to the house of the severe and hasty Telamôn, and exposes him to the fury of the Achæan chiefs, all of whom hate him for his brother's sake, as we have already learnt from the messenger, at v. 722. Before he can withdraw the sword from his brother's body, Menelaus appears, for the purpose of forbidding the interment of Ajax, who, as he asserts, had insulted the Achæans. It is the will of the Atridæ, he says, that the carcase of their enemy should be given to the birds of prey; Ajax had disobeyed their commands when alive, but they would at least teach him, that after death they were his masters; it was impossible that the State could subsist, unless obe-

dience to superiors was rigidly enforced; if Teucer presumed to lay a hand on the body, his own life would assuredly be forfeited. It is here evident that the animosity of the Achæans, instead of being appeased by the voluntary death of Ajax, is now directed against him who is in some sort his representative, and to whom the protection of the dead from fresh insults now becomes a sacred duty. The character of Menelaus, the least worthy of the Atridæ, as he is represented by all the Athenian tragic poets, is here exhibited in an unfavorable light, with all the unamiable traits which, according to Athenian writers, distinguished the natives of Sparta. During the lifetime of Ajax he had been painfully sensible of his own inferiority, and now he desires to take a mean revenge. But, inasmuch as the decision of this question rests, strictly speaking, with Agamemnon, the poet first brings on the stage the more passionate and less formidable adversary. The contention between the two reminds us of similar scenes between the sturdy heroes of Homer. Teucer begins by disputing the right of Menelaus to issue any commands to Ajax, who had joined the army as an independent chieftain: he declares that, in spite of the prohibition, he will inter the body of his brother, who had taken part in the expedition, not from any love to Menelaus, but because he had sworn to Tyndarus to avenge any insult which might be offered to Helen. After an interchange of vituperative language, Menelaus terminates the discussion with a threat that he will have recourse to violence against Teucer (v. 1160). The return of Tecmessa with Eurysâces furnishes occasion for a touching contrast to the previous scene. Teucer causes the mother and child to kneel one on each side of the corpse, places them as *lætras*, under the protection of the gods, and commands the Chorus to keep guard over the remains of Ajax, whilst he goes in quest of a fitting burial-place. In the intermediate SECOND STASIMON (v. 1185—1222) the Chorus express more vehemently than before their anxious desire to be relieved from their embarrassments and to return home. Then (Exodos, v. 1223 to the end) Teucer hastens back, and at the same time Agamemnon enters, having been informed of the occurrence by Menelaus. He rejects with indignation the demands of Teucer, and declares that Ajax in his lifetime had always been subject to his authority, and that no resistance to the decree of the council can be tolerated; but he will say no more, being unwilling to waste words on a slave like Teucer. Teucer then recalls to his remembrance the many personal sacrifices made by Ajax for the general good; retorts on Agamemnon the reproach of being the son of a barbarian mother, reminding him of the many crimes committed by his house, of which Pelops, a barbarian, was the founder; and concludes with a declaration of his determination to oppose force to force (v. 1315). At this critical moment, when some act of violence seems inevitable, and the anxiety of the audience is at its greatest height, Ulysses appears and at once brings the dispute to a satisfactory termination. Here, as in the prologue, the character of Ulysses is in exact accordance with the Homeric model. We see him as the hero beloved by gods and men, the noble-minded adversary of Ajax, to whom the deceased chieftain and his adherents did foul wrong, when they suspected him of

Ajax.

F

unseemly exultation over the disappointment of his enemy. As the assured friend of Agamemnon and unwearied guardian of the public weal, he dwells on the infamy which would attach to the Grecian name if, in refusing the last honours to one who, after Achilles, had been the noblest of their chiefs, they at the same time trampled under foot the sacred rites of the gods. No generous man, he adds, would ever insult the inanimate remains even of his bitterest enemy. Agamemnon is so far moved by these energetic remonstrances, as to leave the affair in the hands of Ulysses, reserving to himself the right of still hating Ajax as his deadliest foe. Agamemnon having quitted the stage, Ulysses offers to assist Teucer in the performance of the funeral rites. Teucer, who had remained silent during the discussion between Agamemnon and Ulysses, now thanks the son of Laertes for his disinterested advocacy, and again curses the Atridae, between whom and the Attic-Salaminian race of the Telamonidae an honorable reconciliation was as impossible, as between the Athenians and Spartans. Ulysses retires, and Teucer makes arrangements for the burial. The play terminates with the spectacle of the funeral procession, the corpse of Ajax being followed by Eurysaces, whom the Athenians were wont to reverence as one of the native heroes of Attica. Thus the character of Ajax is fully vindicated, and the Athenian audience have the satisfaction of witnessing the honours paid by the Greeks to the founder of the Æantic Phylê. The ancients with one voice pronounce Ajax an ill-used man. Socrates, in Plato, Apoll. 41, B, longs to be with Ajax and the other illustrious victims of calumny; and Aristotle, in his poem on *Ἀπερὴ*, thus addresses her: σοῖς πόθοις Ἀχιλλεύς Αἴας τ' Αἰδάο δέμους ἤλθεν.

NOTES.

1, 2. "I always behold thee hunting-about to seize some opportunity against thy foes [lit. some attempt upon them]," ἀρπάζσαι of rapid mental comprehension. [Eur. Hel. ὅς με θηρᾶται γαμῖν, 553. W.] Ulysses is here compared to a hunter who is following the track of some wild beast. This is quite in keeping with his character as it is represented in the Homeric Epos. He attacks Rhesus by night (Il. 10), enters Troy in disguise as a spy (Odys. iv. 240), and, in company with Diomédēs, carries off the Palladium.

3. καὶ νῦν applies the general statement to the special case, in the sense of ὥσπερ ἀεὶ, οὕτω καὶ νῦν or πάρος τε ἀεὶ καὶ νῦν. As the καὶ νῦν here corresponds to the ἀεὶ μὲν, so in the Agamemnon of Æschylus, 570, ἀνωλόλυξα μὲν πάλαι καὶ νῦν τί δέῃ λέγειν; Lucian Dial. Mor. 8, 1, πάλαι μὲν τὸ τῆς Ἰννοῦς παιδίου ἐπὶ τὸν Ἰσθμὸν ἐκομίσαι, καὶ νῦν σὺ τὸν κιθαρωδὸν ἀναλαβὼν ἐξενήξω ἐς Ταΐναρον.

4. The tent of Ulysses occupied the centre of the camp, whilst those of Ajax and Achilles ἐσχατα νῆας εἰσας εἵρυσαν, ἡγορέη πίσυνοι καὶ κάρτεϊ χειρῶν, Il. 11, 8.

7. ἐκφέρει, "is conducting thee successfully to the end of thy search." (Cf. CEd. C. 98.) Ulysses is here compared to a hound, an image for which we are prepared by the terms of woodcraft employed in the opening verses.

8. The hounds of the Laconian hunters and the shepherds of the Taygētus, bred, as it was pretended, between a dog and a fox, were highly valued on account of their swiftness as well as their smell. Simonides recommends κύνα Ἀμυκλαίαν as a model of fleetness, and Pindar, Hyporch. 3, advises ἀπὸ Ταῦγίτοιο Λάκαιναν ἐπὶ θηροὶ κύνα τρέφειν, πυκινώτατον ἐρπετόν. Hence the *veloces Spartæ catuli* of Virgil (Georg. 3, 405), and Hor. Epod. 5, 5.—That εὖριος is the Nominative case is sufficiently shown by the τις.

10. ἐξοκτόνους, understood φόνω, αἵματι (σάζων). Cf. 634.

15. ἀποπτος, ἀπ' ὄψεως, ἀπ' ὁμαμάτων, out of sight, unseen, invisible, far off. (Cf. CEd. R. 762. Phil. 467. El. 1489.) It is true that Athênê, who has been for a long time following Ulysses (36), has now drawn near, and is visible to him as well as to the spectators. But he, hearing her voice before he perceives her form, exclaims, ὦ θοῖέ γμ' Ἀθάνας, and then compares the present state of things (as Athênê herself does, v. 1) with former states. Thus the *present* case (ὡς εὐμαθὲς σου φώνημ' ἀκούω) is contrasted, by the more general clause, κἂν ἀποπτος ᾧς ὅμως ("even when you are far off;" not καὶ ἀποπτος εἶ) with other occasions, on which, although Athênê was at a distance, he had nevertheless distinctly recognized her voice.

He then turns to the consideration of the present case by a *καὶ νῦν* (18), which compels us to understand *αἰί τε*.

17. The ingenious Etruscans are said to have been the inventors of the loud brazen trumpet (called here from its wide mouth, *κῶδων*), of which frequent mention is made by the tragic poets (*Æschyl. Eum. 537*), ἡ διάτορος Τυρσηνικὴ σάλπιγξ Ἰπέρτονον γήρυμα φαίνεται σφραγῖ. Cf. Eur. *Phœn. 1392*. Heracl. 836. [Virg. *Æn. viii. 528*, "*Tyrrhœnusque tubæ mugire per æthera clangor.*"]

19. τῷ σακισφόρῳ, so called (on account of the enormous shield which he carried, *Il. 7, 219*, and below, 572), to distinguish him from the Locrian Ajax, the son of Oïleus. This description of Ajax presents a striking contrast to the character in which he subsequently appears, mad and armed with a scourge (*μαστιγοφόρος*).

21. ἄσκοπον [= ἀπροσδόκητον. *Suid. H.*], "*unexpected.*" Cf. 40.

22. [ἔχει παράνα, *perfecti*. "*εἰργασται pro more Sophoclis, active.*" *H.*]

27. ἐκ χειρὸς, "*by the (armed) hand of man,*" not torn in pieces by wild beasts. Sophocles makes Ajax kill the shepherds, that no one may be able to point out with certainty the destroyer of the flocks.

32. σημαίνομαι, τικμαίρομαι, "*sibi capere signa, unde conjectura ducatur;*" τὰ δ' ἐκπέπληγμαι, the tracks of the animals driven into the tent.

33. ὄν, "*whose deed it is.*"

34. *Il. 10, 278*: Κλυθὶ μιν, αἰγυόχοιο Διὸς τίκος, ἦτε μοι αἰεὶ Ἐν πάντεσσι πόνοισι παρίστασαι. Cf. *Odys. 3, 221*. Phil. 134.

36. ἔγνων, σι ἐπ' Αἰαντι βάσιν κυλοῦντα (18).

40. δυσλόγιστον χάρα, as at v. 21, ἄσκοπον πρᾶγμα. Ulysses as yet knows nothing of the madness of Ajax.—ἔσω transitive, as in Eurip. *Or. 1427*, αἶραν ἔσωσιν, "*fanning the air;*" (*Æd. C. 1261*, κόμη δι' αἶρας ἔσσεται, Homer ἀίχθηται).

42. ἐπεμπίπτει βάσιν. The poet substitutes a kindred notion for the regular *acc. cognatæ significationis*, ἐπεμπίπτει πίσημα. [*Gr. 965, § 558, 2.*]

44. Some commentators have conjectured ἦ γάρ; [= *ergone?* Lob.], but the right reading is καί, "*was then this plot of his indeed directed against the Argives?*"

46. i. e. ἐξέπραξεν ἂν τὸ βούλευμα.—Τόλμαι, τολμήματα. Cf. *Trach. 582*, κακὰς τόλμας τολμᾷν.

47. δόλιος. The character of Ajax is so changed by mortification at the insult which he has received, that he can now bring himself to carry on his work of vengeance craftily and in the obscurity of night. In this he resembles Ulysses, who, for instance (*Phil. 606*), Ἐλενον νυκτὸς ἐξελθὼν μόνος εἶλιν.

49. διῶσαι πύλαι, those of the διῶσοι Ἀτρεΐδαι.

51. δῶσφοροι γνῶμαι, "*frensiæ imaginationes, delusive notions*" (elsewhere δόξαι, *imagines*), under the violence of which the understanding gives way; 643, δῶσφορος ἄρα. [*δυσφόρους, graves ad ferendum. Ellendt. = παραφόρους. W.*]

53. ποιῖναι (*greges*), flocks of wethers and ewes, βουκόλων φρουρήματα (*armenta*), oxen (cf. *Hom. Odys. 12, 299*, and 61, 62). Ajax mistook the sheep for the common soldiers, and the

horned cattle for the Achæan chieftains. They were a part of the spoil which had not yet been divided. Cf. 146, 175. With *λείας ἄδαστα* (the still undivided portion of the booty) cf. *ἄσημα βοῆς*, Ant. 1209, "indistinct sounds of the voice;" "strata viarum," Virgil. *σύμμικτα* is explained by the subsequent *λείας ἄδαστα*: the oxen were intermixed with the *ποιῦναι*, because they had not yet been divided among the people.

55. *πολύκρων* = *πολλῶν κερασφόρων ζῴων*.

56. *ἔσθ' ὅτε* corresponds to *ὅτε* v. 58 (in the sense of *τοτὲ μὲν, τοτὲ δέ*); *ἄλλοτ' ἄλλον στρατηλατῶν* is subordinate to the second member. Ajax, in his madness, supposes that he is slaying sometimes the Atridae, sometimes one or other of the remaining Achæan leaders.

60. Athênê, with cruel eagerness, urges on the infuriated Ajax, driving him into her toils like a hunted beast. Hence the impassioned vehemence of her language, *ῥτρυνον εἰσὶβαλλον*, as at v. 115.

68. "*Neque hunc tibi virum calamitatem fore putā.*" Il. 21, 39, *τῷ δ' ἄρ' ἀνωϊστον κακὸν ἦλυθε δῖος Ἀχιλλεύς*.

72. *ἄπευθύνειν*, "to guide and direct at pleasure," as in *Æsch. Ag. 1652, εἰν δαίμων Ὀρίστην δεῦρ' ἄπευθύνῃ μολεῖν*.

75. *μηδ'—ἔρεϊς*, dubitative: "thou wilt not surely prove a coward." Trach. 1183, *οὐ θᾶσσον οἴσεις, μηδ' ἀπιστήσεις ἐμοί*; Ced. R. 637. [Gr. 797, c (633 c), § 748, 2, b.]

76. *μή*, sc. *ἔξω κάλει*.

77. Athênê cannot comprehend the unwillingness of Ulysses to look upon the abasement of his enemy. Athênê: "*Was not then Ajax in former times—[thy enemy]?*" Ulysses, interrupting her: "*Yes, mine enemy then, as now [and therefore I cannot help dreading the sight of him in his present state].*" Athênê: "*Is it not then the most exquisite of pleasures to mock one's enemies?*"

82. *ἐξίστασθαι*, "to go out of the way of" = *aversari* in the sense of *declinare, refugere*, with the Accusative, e. g. *τὸν κίνδυνον*.

83. "*But even now, when he comes forth, he shall no more see thee than he has hitherto done.*" [On *οὐ μή* c. subj. Gr. 797 (633), § 748.]

87. *ἰστώς*, no longer pacing to and fro in front of the tent.

91. *Διογενὲς τέκνον*. So Eurip. Ion. 468, *παῖς ἁ Δατογενῆς*.

96. *τὸ μή*, sc. *βάψαι*. Ant. 439, *καὶ φημι δρᾶσαι, κούε ἀπαρνοῦμαι τὸ μή*.

97. "*Hast thou then launched thy spear-armed hand against the Atridae too (i. e. as well as the rest)?*" *Αἰχμᾶζειν χεῖρα* is a free imitation of the Homeric *αἰχμάς αἰχμᾶζειν*. So Oppian: *αἰχμᾶζειν δηίοις μόρον*. In the same way Eur. Iph. Taur. 355, *χείρας ἐξηκόντισα*.

98. There is an ethical force in his describing himself by his name instead of using the simple pronoun *ἐμέ*. So 864, and Il. 1, 240, *ἦ ποτ' Ἀχιλλῆος ποθὴ ἔξεταί νίης Ἀχαιῶν*.

102. *ποῦ σοι τύχης ἔσθηκε*; "*in what condition (of fortune) hast thou placed him?*" i. e. what fate has befallen him by thy means? to what state hast thou reduced him?"

103. The use of the vulgar expression *ἐπίτρυπτον κίνδους* betrays the abasement of his spirit; and therefore Athênê tells him that the

person she intended was Ulysses, as if she did not understand this contemptuous description of him.—*ἔπου*, sc. *τῆς τύχης ἔστησεν*.

108. It was customary to punish slaves, *adstrictos ad columnam fortiliter* (Plautus).

110. Strictly speaking, it is illogical to say, *θανεῖν αὐτὸν οὐ τί πω θίλω*, *πρὶν ἂν θάνῃ*; but the case is different here, because the second member is augmented and strengthened by the addition of the circumstances which were to precede his death. Hence the emphasis in the passage before us is on *μόστιγι πρῶτον νῦτα φοινιχθεῖς*. Cf. *Trach.* 1130, *Hyllus*: *τίθνησεν* (*Deianira*) *αὐτὴ πρὸς αὐτῆς*. *Hercules*: *πρὶν, ὡς χρὴν, σφ' ἰξ ἑμῆς θανεῖν χερσὶ*; *Phil.* 1329: *παύλαν ἴσθι τῆσδε μήπορ' ἂν τυχεῖν νόσου βαρείας*,... *πρὶν ἂν τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν νόσου μαλαχθῆς τῆσδε*.

112. *Ἐφίμαι σοι εἰς τὰ ἄλλα κελύειν μοι καὶ χαίρειν ὡς πεθομένου μου*: *εἰς τοῦτο δὲ μόνον οὐκ ἀκούσσομαι σου*. *Schol.*

114. *τέρψης ἦδὲ σοι τὸ θρᾶν* = *τοῦτό σοι τερπνόν ἴσθι, τὸ θρᾶν*.

119. "*Whom couldst thou have found more prudent or more energetic than he was?*" sc. *if thou hadst compared him with others in his better days?*"

123. *αὐτός*, as *Ajax*, v. 767 sqq.

129. *ἔρη* is the reading of the best MSS. *Sophocles* sometimes uses an active verb instead of a middle, and *vice versa*, as at v. 75, *διδίλιν αἰρῖν*, and 191, *φάτιν ἀρίσθαι*.

130. *μακροῦ, μεγάλου*, as at v. 812, *μακρὸν γέρας*. On the substitution by the transcribers of *βάρι* for *βάθι* on account of *βρίθιν*, *Hermann* remarks: "*Virtus hæc est Græca poësis, quod in consociandis translationibus non logicam veritatem, sed vim, quam singula ad animum movendum habent, respicit.*"

135. *ἐμφιρύντου Σαλαμῖνος*, the island of Salamis is considered as one notion as virtually one compound subst.; and hence the adj. *δγχιάλου* is added: "*bordering on the sea*" [as viewed from Attica].

136. It is a common practice of the poets to connect the *verba affectuum* with the Accusative of the Participle: so, *ἤσθην σὲ εὐλογοῦντα* (*Phil.* 1314), *χαίρω σὲ ἰλθόντα, ἤχθετο δαμναμένους, σὲ στρατηγοῦντ' ἀχθομαι*. Since however the meaning here is: "*when thou art prosperous, I rejoice*" (*ἐπιχαίρω* in the sense of *συγχαίρω*)—not, "*I rejoice that thou art prosperous*,"—one should rather expect *σοῦ εὐπράσσοντος*. But the reason why the poet has preferred the former construction, is, that in the next clause (*σὲ δ', κ.τ.λ.*), which contains the point of the sentiment expressed—the weight of the whole thought—the personal pronoun is in the acc.; hence he has given (as far as the *pron.* goes) a parallel construction to this the preceding and, as it were, preparatory clause (*σὲ μὲν εὐ πρ. ἐπ.—σὲ δ'—*).

137. *πληγὴ Διός*, as v. 279, *δίδοικα μὴ κ' θεοῦ πληγὴ τις ἦεν*. The Chorus alludes to the *θεῖα νόσος*, 186.

140. The terror of the timid dove (*τρήρων πῖλις* *Homer*) first betrays itself in the eye (cf. *Trach.* 524); and then she seeks safety in flight. The term *πτηνῆς* indicates the rapid motion of the wings, *ὑπόπτεροι πῖλις* (*Phil.* 289), *πτηνὸς οἰωνός* *Ant.* 1069.

142. *θέρυβες* (184) *ἐπὶ δυσκλείῳ*, i. e. *πρὸς δύσκειλόν σου ἀποσκοποῦντες, δυσκλείᾳ ποιήσοντές σι*.

143. *καρπομανής*, according to the Scholiast *εὐανθής*, ἐφ' ᾧ οἱ ἵπποι μαίνονται: on which horses wildly range or career [*quod equi persuliant et perfurunt: equis bacchatus*], according to Lobeck; *swarming with horses* (just as the epithet *καρπομανής* is applied to trees laden with fruit), according to Hermann.

145. By καὶ λείαν ἔπερ δ. ἔτ' ἦν λοιπή (54, λείας ἄδαστα) the βορά are more accurately described. Cf. 1061, μῆλα καὶ ποίμναι.

150. νῦν, since thou wert defeated in the contest for the arms.

154. *λεῖα, τοξεύων*, involves the indefinite subject *one, any one* (τις). Cf. El. 697.

155. ἀμῶ, τοῦ δημοτικοῦ καὶ εὐτελοῦς. The general sentence is applied to a special individual case, as in CEd. R. 618: "Ὅταν ταχῆς τις οὐκ ἐπιβουλεύων λάθρα χωρῇ, ταχὺν δὲ καὶ μὲν βουλεύειν πάλιν. Cf. below, 812. Phil. 298.

157. τὸν ἔχοντα, τὸν μέγαν: the great, the powerful, and the wealthy, are often called οἱ ἔχοντες. The ideas are connected thus: "Envy seeks to depress the great; and yet the humble can no more do without the powerful, than the powerful without the humble."

159. πύργου βῆμα, "protection of a tower," for "a protecting tower," or "tower of protection;" for, according to Alcæus, fr. 22, ἄνδρες πόλῃος πύργος ἀρεῖοι, and Ajax is called by Homer πύργος Ἀχαιῶν. Cf. ἀσπίδος ἔρμα, φόβου πρόβλημα, 1076.

160. Sophocles seems to have had in his mind a proverbial expression (cf. Plato, Legg. 10, 902), οὐδενὶ χωρὶς τῶν ὀλίγων καὶ μικρῶν πολλά ἢ μεγάλα· οὐδὲ γὰρ ἀνευ μικρῶν τοὺς μεγάλους φασὶν οἱ ληθολόγοι λίθους εὐ κεῖσθαι: hence 63, γνώμας.

163. τούτων, τῶν λεχθέντων.—προδιδάσκειν, *prodocere*, the *pro-intimating an advance*, a *progress in knowledge* which the person receiving the instruction is thus enabled to make. Compare *προμανθάνω*.

167. ἀλλά shews that the chorus means to say: "I alone cannot withstand them, but thou must appear and silence the insolent tongues of thine enemies;" but by placing the *causal* proposition (ὅτι γὰρ δὴ—ἀπὸ δὴ) before the assertion which is grounded upon it, a different turn is given to the sentence; εἰ δὲ¹ σὺ φανείης, πτήξειαν ἄφ. being immediately opposed to παραγοῦσιν². Ajax is the mighty vulture, μέγας αἰγυπῖος, at whose unexpected appearance the flocks of chattering birds become dumb and slink away in terror; so Alcæus fr. 27, ἔπταζον, ὥστ' ὄρνιθες ὤκυν Διερὸν ἑξαπίνας φανέντα. Alcman fr. 18, αὖσαν δ' ἀπρακτα νεανίδες, ὥστ' ὄρνεις ἱέρακος ὑπερπταμένω. — The *pleonastic* phrase σιγῇ πτήξειαν ἄφωνοι, expresses the extreme terror of the birds: so in Pindar Pyth. 4, 57, the panic of the heroes, ἔπταξαν ἀκίνητοι σιωπῇ. [So the Homeric ἀκὴν ἐγίνοντο σιωπῇ. W.]

172—200. The Chorus, drawn up in regular order, begins the first

¹ [The δὲ is therefore accounted for either by this opposition between παραγοῦσιν, which denotes a *joyous clamour* (H.) and σιγῇ πτήξειαν ἄφωνοι; or by supposing it a *resumption*, as it were, of the ἀλλά after the interposed clause: Lobeck.]

² [H. joins ἐξαίφνης with πτήξειαν L. with φανείης, comparing Hippocr. Ep. ad Philip. T. I. p. 14, δμῶς . . . θορυβοῦντες καὶ στασιάζοντες, δρόταν ἑξαπινάως ἢ δίσποινα αὐτοῖς ἐπιστρη, πταθέντες ἀφηνυάζουσιν. Cf. also the quotation from Alcæus in the note.]

lyric song. "If Ajax be the perpetrator of this deed, some one of the gods whom he has aggrieved, must have disturbed his understanding; but, if the report is a mere malicious invention of his enemies, he must come forth and cover his slanderous accusers with shame."

172. ἡ χαλκοθώραξ—ἐτίσατο λῶβαν at v. 179, corresponds to the ἡ ῥα in this verse. So Pindar, 1sthm. 6, 3: ἡ ῥα ἀνὶκ' ἀντειλας Διώνυσον, ἡ . . . δεξαμένα τὸν φέρτατον θεῶν; The chorus is thinking of the two warlike deities most friendly to Ajax. They here give to the huntress Artēmis (ἀγγοτέρα) the title Ταυροπόλα, bull-hunting; huntress of bulls, because Ajax too has been slaughtering oxen, and therefore mention is here made of βοῦς ἀγελαιῖαι and not of ποῖμναι. The Ταυροπόλα, who is represented on coins as being in the act of felling a wild ox, was an Asiatic deity, who delighted in bloody sacrifices, and was worshipt in the Attic district of Halæ Araphēnidēs, as well as in Samos, Icarus, and elsewhere.

173. μεγάλη, δεινά, as for example, Ægisthus μέγα μήσατο ἔργον. Odys. 3, 261.

175. ἀγελαιῖαι. Homer, Od. 17, 181, ἵμενον δὲ σῶας σιάλους καὶ βοῦν ἀγελαιήν.

176. The Chorus hazards a conjecture that the anger of Artēmis may have been excited by the neglect of Ajax in withholding from her a due share of his spoils: ἡ που (i. e. ἴσως, εἰκότως, certe) τινος νίκας ἀκ. χάριν. The νίκαι τις is again subdivided into (1) a victory in war, and (2) success in hunting, by ἡ ψευθεῖσα ἐνάρων (in war), εἶτε ἀδωροῖς ἱλαφβολίαις²—εἶτε³ ψευθεῖσα ἱλαφβολιῶν (in the chase), of which Artēmis was the patroness. Cf. Il. 9, 533, and above, v. 93.—ἀκάρπτωτον χάριν, ob victoriam fruge cassam, the epithet belonging logically to νίκας being transferred grammatically to χάριν, as in Eur. Iph. Taur. 554, κακῆς γυναικὸς χάριν ἀχαριν ἀπώλετο.

179. "Or is it perchance that Arēs (Mars) has—so far as this is the case—any cause of complaint against thee on account of unrequited services?"—or is it that Arēs having, it may be, some cause of complaint? &c. The hypotactic force of εἰ in conjunction with τις, που, ποτε, &c. gives it an adverbial character: εἰ τις, if haply there be any, as si quis—aliquis, cf. below 885. Phil. 1204. Xen. An. 5, 3, 3, ἀπώλοντο ὑπὸ τῶν πολέμιων καὶ εἰ τις νόσφ.—Ἐνυάλιος is sometimes identified with Arēs and sometimes spoken of as a separate deity. The Attic writers usually make him a distinct god from Arēs, whom Sophocles could not name, because he was on the side of the Trojans. Cf. Aristoph. Pac. 456, and the oath of the Ephēbi: ἴσσορες θεοί, Ἀγραιλὸς Ἐνυάλιος Ἄρης Ζεὺς. On the island of Salamis there was a temple of Enyalios (Plutarch, Sol. 9.) and the Athenian Archōn Polemarchos offered sacrifice every year to Ἀρτεμις ἀγγοτέρα and Enyalios. Pollux 8, 91. Perhaps these circumstances had some influence on the composition of the passage.

183. φρονέθεν, "from any impulse originating in thine own mind, from thy own will."—ἔβας, aberravisti.

² [ψευθεῖσα and the dat. ἀδ. ἱλαφ. must both be understood causally; in consequence of having been defrauded of, &c.—or (in consequence of) hunting-expeditions, followed by no offerings of

decr.]

³ [On εἶτε—ἡ, cf. Gr. 1364, § 878, δ. So εἶτε Διοσκόρων ἡ Νηρέας ἀγάλαμα. Iph. T. 273 (L.).]

186. *θεία, ἡ ἐκ θεοῦ κατασκήφασα.*

187. Ζεὺς, as the supreme deity and Σωτήρ: Apollo as ἀλεξητήριος.

188. ὑποβ. κλέπτουσι=ὑποβλήτως λείγοντες ὑποσπείρουσι.

189. οἱ μεγάλοι βασιλῆς, the Atridae; ἡ τῆς Σισ. γενεᾶς, sc. βασιλεὺς, i. e. Ulysses. The post-Homeric popular legends were fond of establishing a relationship between the great characters of antiquity. Thus Hermēs, the ἀρχὸς φηλητῶν, passes for the ancestor of Autolycus as well as of Laertēs. Yet the latter is said not to have been the true father of Ulysses. Antioleā, the daughter of the Autolycus celebrated by Homer for κλεπτοσύνη θ' ὄρκῳ τε, was said to have been intimate with the Corinthian Σίσυφος, the κέρδιστος ἀνδρῶν, before she came to Laertēs in Ithaca. Hence, in the contest for the armour of Achilles, Ajax in Æschylus reproaches Ulysses: 'Ἄλλ' Ἀντικλείας ἄσπον ἦλθε Σίσυφος, Τῆς σῆς λέγω τοι μητρὸς, ἥ σ' ἐγείνατο. Cf. Phil. 417, 625.

191. μὴ μ', i. e. μὴ μοι, an elision rarely admitted before a short vowel, and only introduced by Sophocles in this place on account of the passionate character of the verses.

192. θυμ' ἔχων ἐφ. κλ., "*flexo vultu naves contemplant.*"

193. ἀνα for ἀνάσσει does not admit of any elision, on account of which the hiatus is allowable. The passionate character of the Epode is indicated by the circumstance of the poet's exchanging the solemn gravity of the Doric Strophe for arrhythmic verses.

195. στήριχθεις ποτὶ τῆδ' ἄγωνίῳ σχολῇ, quasi affixus otio. Πορί—the MSS. have πορί, which cannot, from its position, be taken in conjunction with ἔπου (for if they were to be taken together [=ubi tandem] they would have stood together, as e. g. in CEd. Col. 12, ὡς πυθόμεθα ὅπου ποτ' ἐσμίν). Πορί is not uncommon in the lyric portions of Greek tragedy.—The σχολά is ἀγώνιος³ (a sort of Oxy-moron, like otium negotiosum)=discriminis plena, ἀγῶνα ἐμποιοῦσα (a toil-begetting inactivity), because the circumstance that Ajax remained thus concealed and inactive in his tent increased the violence of his opponents.

196. ἄταν οὐρανίαν φλέγων, "kindling the destructive fire till it flames up into the sky;" i. e. inflaming the dangerous report till it bursts out into a destructive conflagration, reaching to the sky⁴. The metaphor contained in the word φλέγων produces a magnificent image. "The insolence of the foe rushes onward through the breezy ravines," like the flame of a burning forest which is nourished by a draught of air (cf. Il. 14, 396. 16, 765), and this fire Ajax blows into a furious flame ὦδε, because he sits tranquilly in his tent. The image (πῦρ) and the reality (ἔβρις) are amalgamated, as is often the case, the terms which are proper to the one being transferred to the other.

197. ἀτάρβητα, ἀταρβήτως.

³ [Aliter: μακράων ἀγώνιος σχολή=diuturna a bellicis negotiis cessatio. H. W.]

⁴ [οὐρανίαν is a proleptic acc. Gr. 643 (525), § 439, 2. So the Schol. ap. L. eis οὐρανίον ὕψος ἀνέπτυν την βλέ-

βην, i. e. την κακὴν φάνιν. and H. 'maius quod est in illo de insanā rumore positum in immensum accendens i. e. augens.' W. translates 'calamitatem divinitus immissam.']

200. ἔσπῳκεν, ἐμπέπηγεν, "has taken deep root." Cf. 706.

201. νῶδες ἄρωμα, as 350, γένος ναῦας ἄρωγόν τέχνας.

202. Sophocles regards the Salaminians in the light of native Athenians. Cf. Ἐρεχθῆος μεγαλήτορος, δν. . . τέκε Ζεῦδος ἄρουρα. Il. 2, 548.

204. τηλόθεν to be connected with κηδόμενοι. She speaks in the name of those who are left behind at Salamis.

205. μέγας or πελώριος distinguishes Ajax the son of Telamon from Ὀδῆος τυχὸς Αἴας. Tecmessa here employs an accumulation of epithets. She calls him ὠμοκρατής, *savage in his might*, so at v. 885 he is called ὠμόθυμος, and 926 and 931 ὠμόφρων. Cf. 548.

206. The usually tranquil disposition of Ajax is tost and agitated, like the sea in a storm; νοσήσας, "inasmuch as he has fallen into this disease (insanity)." Cf. 257.

208. "What heavy woe is this for which (this=) the past night has exchanged the events of the day?" i. e. what terrible change in the state of Ajax has taken place since yesterday? Instead of saying τίνα βαρείαν ἐναλλαγὴν ἐνῆλλακται⁶ ἡ νυκτερινὴ τῆς ἡμέρας ὥρα, the poet opposes νόξ to τῆς ἡμ. The word ὥρα is here understood, as in ἡ ἑώρα, ἐωθινή, ὄψια, ὥρατα, &c.

211. Λέχος, *torus*, bedfellow, as Eurip. Hec. 119, Κασσάνδρας ἀνέχων λίτρον Ἀγαμέμνων.

213. ὁπείποις, *dicendo suggeras*, as ὑποτίθεσθαι.

217. ἀπελωβήθη, "penitus dehonestatus est."

224. αἰδοῦ here, as elsewhere=αἰθῶν, θερμός, διάπυρος, *homoe ferendi ignem*.—οὐδὲ φανεράν, because already spread abroad throughout the camp.

227. μέγας, as 173, μεγάλη φάτις.

229. Before the eyes of all (περίφαντος, as 1311, προδήλως θανεῖν) will Ajax meet his fate (at the hands of the indignant soldiers, 254), because in his madness he has destroyed both shepherds and flocks. Παρωπλήκτω χερὶ is to be taken as a modal, κελαινοῖς ξίφεσιν as an instrumental dative. Cf. Eur. Hel. 389, δυνυχι γίνυν ἰδεύσει φοινύαιοι πλαγαῖς. Hippol. 1144, σὺ δυστυχία δάκρυσι δούσω πότμον. Κελαινὰ ξίφη, because Ajax attacked the flocks in the darkness of night. The open vengeance of the Achæans (περίφαντος θανείται) is contrasted with this nocturnal assault.

232. ἱππονόμας, because the herdsmen were mounted on horseback, as they still are in the Roman Campagna.

236. δν, the sense requires that this should be referred to the collective idea implied in the term ποιμένην: τήν, ποιμένην, διν. Cf. 299.

237. Ajax takes the second ram for Ulysses, s. 104, and the first for Nestor, the honied orator, whose tongue he therefore tears out,—a trait characteristic of Ajax, the enemy of all smoothness of tongue. Probably in the ancient epic poems, to which Sophocles had access,

⁶ [Verbum ἐνῆλλακται non passivam significationem habere videtur, sed actiōem, fere ut Diod. Frag. L. X. p. 65,

7. iv. Bp. ἐγένετο βασίλισσα ἰδιωτικῆς ἰστορίας ἐξῆλλαγμένη ἡγεμονίαν. Lob.]

Nestor was represented as unfavorably disposed towards Ajax during the contest for the armour of Achilles.

238. γλῶσσαν ἄκραν, Homer's πρύμνην γλῶσσαν, *extremo palato tenus*, cf. Phil. 737, ἄκρον πόδα.

243. Tecmessa sees in the behaviour of Ajax a θεία νόσος; so the Chorus 185, 137. In the CEd. R. 1258, Œdipus goes in search of Jocasta, and λυσσῶντι δαιμόνων δέικνυσί τις, οὐδεὶς γὰρ ἀνδρῶν.

245. Homer, Od. 8, 92: Ἀψ' Ὀδυσσεὺς κατὰ κρᾶτα κυλυψάμενος γοάσκειν. When they were in deep affliction, as well as at the approach of death, the ancients were accustomed to veil their heads. ἰγκαλύψασθαι (*caput obvolvere, operire, velare*), as Socrates in Plato, Cyrus Xen. Cyrop. 8, 7, 28. Cf. Liv. 4, 12 and Horat. Sat. 2, 3, 37.

249. The general meaning is: It is now time either to fly with all speed or to go on board our ships. The Chorus might have said more simply, θοὴν εἰρεσίαν ναὶ μεθεῖναι, "to indulge the ship with rapid rowing" [i. e. *celerem remigationem navi concedere*, a desire to see their oars in motion being ascribed, by a poetic licence, to the ships, now lying idly on the shore. Ovid has a similar expression: *dare vela rati*. But as the sailing away is to be opposed to the ποδοῖν κλοπὰν ἀρῆσθαι, ἐζόμενον is added, with θοὴν εἰρ. ζυγόν. [On the acc. aft. ἐξεῖσθαι, cf. Gr. 965, § 556]. From the θοὴν εἰρεσίας ζυγόν we are to take *only* the notion εἰρεσίαν as object to ναὶ μεθεῖναι. [H. takes μεθεῖναι = *solvere*. *Solvere*, i. e. *liberum facere remorum usum*.—Lobeck understands μεθεῖναι absolutely in the sense of *dare vela*; (classi) *immittere habenas*, founding this opinion on the frequent omission of the kindred notions, *sail, reins*].

252. ἰρῆσσοῦσιν, συντόνως κινουῖσιν. The metaphorical expression is suggested by the word εἰρεσίας. Cf. 1329. Phil. 1135. Ant. 158, μῆτιν ἰρῆσσω. Observe, that in the conversations of Tecmessa and Ajax with the Salaminian sailors many nautical expressions and images are employed⁶.

254. λιθόλευστον Ἄρη, cf. 230. In the heroic times the most usual mode of putting persons to death, either by a riotous multitude, or the execution of a regular sentence, was that of *stoning*; the φόνος δημόλευστος, Ant. 36. Cf. Il. 3, 57. Cf. 251. The fury of Ajax quickly ceases, like the south wind, which blows fiercely, but without a thunder-storm. On the contrary, incessant passion is compared by Ibycus, fr. 1, 7, to the ἐπὶ στεροπᾶς φλέγων Θρηάκιος Βορέας.

263. The Chorus, who had given themselves up for lost at v. 254, deem themselves happy, now that the fury of Ajax has ceased (κάρ' ἂν εὐτυχεῖν δοκῶ), but Tecmessa tells them, that their condition is no better than before, since they must participate in the deep depression, occasioned by the folly he has been guilty of, which has succeeded to the madness of their lord.

264. Soph. Laocoont. fr. 4, Μόχθου γὰρ οὐδεὶς τοῦ παρελθόντος λόγος.

269. If, with most of the MSS. we retain οὐ νοσοῦντες, the ἡμέτις

⁶ [The Oxford translation imitates 'Such threats do the Atridae . . . ply the expression with some success: *against us*.']

must be understood of Tecmessa, who identifies herself with Ajax. Hermann reads *ἡμεῖς ἀρ' οὖν νοσοῦντες*. But the more minute explanation of her meaning, which Tecmessa gives by desire of the Chorus, proves that *ἡμεῖς ἀρ' οὐ νοσοῦντος ἀνώμαστα νῦν* is the correct reading. "Then (i. e. since you grant that τὸ διπλάζον μῖζον κακόν) it is now, when Ajax is no longer diseased, that we are, for the first time, in deep distress." Cf. v. 274.

278. Cf. 186.

279. πῶς γάρ; οὐ θεῖόν τι εἶη;

281. The meaning is; that which you declare yourself apprehensive of, you may consider a fact; for the case really is so. The complete sentence is ὡς ὧδ' ἔχόντων τῶνδ' ἐπίστασθαι (οὐ δοδεύειναι) σε χρὴ τὰτα οὕτως ἔχειν. Æsch. Prom. 766, ὡς ὄντων τῶνδ' εἰ σοι μαθεῖν παρά. Thuc. 7, 15, ὡς τῶν στρατιωτῶν μὴ μεμπτῶν γενομένων οὕτω τὴν γνώμην ἔχειτε.

282. προσέπτατο, as Æsch. Prom. 644, θιόσσοντον χειμῶνα καὶ διαφθορὰν Μορφής, ὅθεν μοι σχετλίῃ προσέπτατο. Eur. Alc. 420, οὐκ ἄφρων κακὸν τόδε Προσέπτατο.

285. ἄφρων νυκτός may be taken for either the beginning or the end of the night. The addition of "when the evening lights are extinguished," shows that here the former is meant. So Pind. Pyth. 11, 10, ἄφρων σὺν ἑσπέρῃ. Cf. Od. 18, 307, ἀβρία λαμπτήρας τρεῖς ἔστασαν ἐν μεγάροισιν, Ὅφρα φαίνουιν. These λαμπτήρες were διαφανῆ κέρατα, ἐν οἷς ἐνετίθεντο αἱ λαμπάδες.

297. As the ταῦροι formed an essential part of the εὐκτερος ἄγρα, the old reading of εὐκτερον ῥ' ἄγραν, as expressing something distinct from the oxen and dogs, is manifestly absurd. By adopting εὐτερόν ῥ' ἄγραν we admit the sheep and goats, the mention of which could not well be omitted here. Cf. 62.

298. Cf. 235, ἄνω τρέπων (σπεύσας) ἑσφάζε, "respirante capite guttur foriebat."

301. σκεῖ τίς, because Tecmessa in the tent could neither see nor hear the goddess.

302. ἀνεσπῶν, to utter arrogantly; so Menander, in his Πανζομῖνη, fr. 7, Πόθεν γάρ, ὦ φίλοι θεοί, τούτους ἀνεσπάσκειν οὕτοι τοὺς λόγους;

303. συντιθεῖς, τοῖς λόγοις συμμυγός.

304. ἐκτίσκατο, not ἐκτίσκειτο, because the ὕβρις of Ajax against his supposed adversaries was already accomplished, the Atreidae being, as he imagined, slain, and the others prisoners in his tent. The participle ἰών, which refers to the nocturnal ἔξοδος (287), is often like μελῶν, παρών, ἔχων, added by the tragic poets, to render the description more lively. Phil. 363, εἰ γὰρ ἰ Τροίῃσι πύργον αἰρήσοιμ' ἰών. Ant. 764, δρᾶν, φρονεῖν μῖζον ἢ κατ' ἀνδρ' ἰών.

308. Both the genitives ἄφρων φόνου and νεκρῶν depend on ἐν ἑρείπιοις, "in cadaverosis ruinis cædis oville." Ἐν ἑρείπιοις ἑρείφεις, as ἐν ζυγοῖσι ἐνώδαλα ζευγνύται ζεύγλαισι δουλεύοντα, κακαῖς νόσοισι κακοῦσθαι, and other combinations of the same kind which are found in the poets.

310. ὄντι with χιμρί, for the sake of perspicuity. So Eur. Phœn.

1390, ἔγχος ἐκ χειρὸς τῆσδ' ἀπ' ὠλίνης βαλεῖν. Also the similar combinations λάξ ποδὶ κινῆσαι, τῇ χειρὶ πύξ παῖσιν, ὁδὰξ βῶλον δόδοσι λάζεσθαι.

312. τὰ δεινὰ φη, the words of terror, "all that is most terrible," "the most terrible threats," τὰ ἰσχυρά, such as men are wont to use in their paroxysms of anger⁷. Cf. 650, 1226, and Eurip. Phœn. 185, τὰ δεινὰ ἐφρυβρίζει πόλει, i. e. ruin. Perhaps, however, Sophocles may have written πάνδεινα.

313. φανοῖην, Attic opt. fut. for φανοῖμι, like ἱποίη in Xenophon.

315. By addressing them as φίλοι, Tecmessa hopes to propitiate the Chorus, and thus to escape their reproaches on account of the disclosure which she has just made respecting Ajax.

319. βαρύνυχος, καταπεκτωκὺς τὴν ψυχὴν. The position of the words forbids the junction of γόους ἔχειν=γοᾶσθαι (W.), but ἔχειν signifies *to deem, to hold*: ἐξηγείτο αἰεὶ ποτε ἔχειν, πρὸς κακοῦ ἀνδρός (sc. εἶναι, as 1072, καίτοι κακοῦ πρὸς ἀνδρός) τοιοῦσδε γόους⁸.

320. The words of friends—not the consolations of a weak woman—have influence over men of his character. Homer ἀγαθὴ δὲ παραΐφασις ἔστιν ἑταίρου. Cf. Cœd. C. 1193.

334. μᾶλλον, sc. λίξω δεινὰ.

338. παρών, in præsenti.

341. ποῦ ποτ' εἰ; exclaims Tecmessa, terrified at the thought, that possibly Eurysæces, whom she had concealed from Ajax (cf. v. 531), may not be safe from his violence.

342. Ajax, in the restlessness of his troubled spirit, now calls on his brother, who is absent on a predatory expedition; for the Achæans before Troy ἰνδράποντο πρὸς ληστέϊαν τῆς τροφῆς ἀπορίᾳ. Thuc. 1, 11. Cf. Homer, Il. 1, 366. 9, 328.

344. ἀνοίγεται, or ἀνοίξαι, was a direction so frequently given, that it came to be employed, even when the order was given to a single person. So in the Roman comic writers we find, *aperite aliquis*.

345. κἀπ' ἐμοὶ βλ., "if, since Teucer is not here, he holds even me."

348, sqq.—"You, my faithful shipmates, alone can help me. Put me to death—me, who have slaughtered these harmless sheep instead of slaying my enemies. Would that I might yet avenge myself on those who now mock at my sufferings, and then—close my eyes in death—for death alone can relieve me." Then Ajax, in language full of feeling, bids farewell to his followers.

351. Ajax, in addressing his sea-faring companions, here employs a nautical metaphor to express his present condition (cf. 206, 251, 257): "Behold what a billow under (the influence) of the blood-red

⁷ [That is, the article denotes the dreadful words he used as the well-known dreadful language, that men utter in their wrathful imprecations: "Quæ gravior comminantes conceptis verbis dicere solent: id est, mortem mihi comminabatur." Πάντα τὰ χαλεπὰ ἀνέειπε. Xen. Cyr. 4, 2, 35. Lob.]

⁸ [I confess that I prefer Lobbeck's interpretation, that ἔχω (habere) =

εἶναι, as Triellinus explains it: "ἐξηγείτο vel pro simpliciter ἡγείτο positum est, vel dicere significat et declarare, ut Æsch. Prom. 214: τοιαῦτ' ἐμοὶ λόγους ἐξηγουμένον." Πρὸς κακοῦ ἀνδρός εἶναι = imbecillius esse hominis. Gr. 1427, 6 (1034, 6), § 639, 2, b. αἰεὶ ποτε (= ever, 'always') occur in connexion, Antig. 456: frequent in Thucyd.]

storm, is careering and compassing me round."—*φουία*, which properly belongs to *κύμα*, indicates the streams of blood by which he is surrounded⁹.

354. The Chorus speaks aside to Tecmessa.

356. γένος ναῦας ἄρ. τέχνας = *ἐώπης ἀνακτες*, *regum nauticarum administri*, cf. 201.

357. ἐπέβας, absolut. sc. τῶν νεῶν; ἐλίσσων πλάταν, *plying* [lit. *rolling*] the oar, to which ἄλιον, "through the sea," is united by means of the verb; *δε* refers to the notion of ἀνὴρ, implied by the γένος.

360. ποιμάνων. A general designation of Ajax, as ποιμήν λαῶν; cf. Phil. 852. The MSS. have *ἱπαρκίσοντ'*, which does not admit a genitive case. Cf. Alcæus, fr. 15, 4, ἐνάμιδες, ἄρεος (*a defence against*) *ἰσχύρω βέλεος*.

362. Both these verses are usually assigned to the Chorus; but see 386, and cf. 591. The poet is thinking of the proverb *κακὸν κακῷ ἴασθαι*, which he himself employs in Stobæus, 4, 37: *Ἐνταῦθα μίντοι πάντα τάνθρώπων νοσεῖ, Κακοῖς ὅταν θίλωσιν ἴασθαι κακά*. Herod. 3, 53, *μὴ τῷ κακῷ τὸ κακὸν ἰῶ*.

363. τὸ πῆμα τῆς αἵτης, as πῆμα κακοῦ, τὸ πῆμα τῆς νόσου, &c.

366. To fight with φοβεροὶ θῆρες were honorable; but to attack ἀφόβους θ. (φόβον μὴ ἐμποιοῦντας, *cicures bestias*, a sort of Oxymoron) is discreditable.

367. ὑβρίσθην, as 217, ἀπελωβήθη.

370. Tecmessa draws back.

374. *χερὶ* belongs, according to the sense, to *ἐν βοῦσι πσιών*, "with armed hand attacking the herds, whilst I allowed my accursed tormentors to escape." It would have been strictly logical to say, *δε μθεῖς τοὺς ἀλάστορας ἐν βοῦσι πσιών χερὶ*, &c., but the inconsistency of the act is rendered more apparent by the present arrangement.

375. κλυτά, noble herds. So in Homer, *κλυτὰ μῆλα*.

376. *δεύειν*, to shed. The *verba humectandi* often have this meaning. *τέγγειν δακρύων ἄχραν*, Trach. 848, *ραίνειν χοάς*, &c.

379. πάνθ' ὄρων, sc. κακά, i. e. πανούργε καὶ περιέργε. Cf. Phil. 1013.

381. *κακοπιν*. ἄλημα, "qualitäts erro" (πλάνος, πλάνημα), so at v. 390 Ajax calls Ulysses *ἰχθύρὸν ἄλημα*, with reference to his getting into Troy in the disguise of a beggar. Od. 4, 242.

383. "Though Ulysses laugh now, his laughter may soon be turned into mourning, if such be the will of the gods." Ajax pays no attention to this apophthegm, that the fate of man is altogether in the hands of the deity, but expresses a wish that he could get Ulysses into his power. Tecmessa implores him not to speak so presumptuously. V. 386 is usually assigned to the Chorus: but this would spoil the symmetrical arrangement which prevails from v. 348 to 430: which is, that whilst the lyrical portions [and speeches] assigned to Ajax correspond to each other, there is a reciprocal correspondence

⁹ [Ἰδοῦσθ' ἐμ' οἶον, κ.τ.λ.=ἰδοῦσθε οἶον Gr. 1404 (1011), § 898, 2.] ἀμφ' ἐμὲ κύμα κυκλείται (W.). Compare

between the speeches of the Chorus and Tecmessa. Thus the whole is divided into three sections :

1) {	348—355	A. X.
	356—363	A. T.
2) {	364—378	A. T. A. X. A. X.
	379—393	A. X. A. T. A. T.
3) {	394—411	A. T.
	412—429	A. X.

389. Æacus, the father of Telamôn, was the son of Zeus and Ægina.—*πῶς ἂν—θάνοιμι*, "*utinam aliquo modo moriar*," a common form of expressing [under the form of an interrogation] a wish, of which one can hardly expect the fulfilment. Phil. 783, *πῶς ἂν ἀνρ' ἐμοῦ τὸν ἴσον χρόνον τριφῶς τήνδε τὴν νόσον*, cf. Phil. 1198. [Gr. 809, c (647 b), § 427, 3.]

390. *δισσάρχας*, as 251 *δικρατεῖς*, otherwise *δισσοί*.

395. *ὡς ἐμοί*, "*for a man in my condition*." So Eur. Ion, 1539. *τὸ γένος οὐδὲν μεμπτόν, ὡς ἡμῖν, τόδε*. [1513, i. § 869, 5.]

399. The thought recurs at v. 457. *Ἰπ. οὐκέτι ἀξίως εἰμι βλέπειν οὗτος (εἰς) θεῶν γένος οὗτε εἰς ὀνησίην τινα ἄμ. ἀνθρώπων* (in a similar way Livy, 22, 14, *scipius nos quam deorum invocant opem*), the preposition *εἰς* being also used *ἀπὸ κοινού* for the first as well as the second member.

401. Ajax now (cf. 91) perceives that it is the determination of Athênê to destroy him. [*οὐλίον· δλίθριον, μέχρι θανάτου*. Sch.]

404. [*ποῖ τις φύγῃ*; Gr. 802, 803, b, c (642), § 427, 2.]

405. If we refer the *τὰ μέν* back to the idea expressed at v. 399 (that no help was to be expected from any quarter), we get at the sense: "*Whither shall I turn, now every conceivable way of escape is closed, but vengeance will follow close at my heels, and I devote myself to crazy expeditions* [lit. captures¹]; *but the whole army will put me to death*." For the sake of placing the antithetical ideas side by side, the poet makes *μῶραις δ' ἄγραις προσκειμένα* a principal proposition, instead of saying, as he should have done in strictness, "*The Achæans will take vengeance on me for my insane expedition*." The MSS. have *τοῖσδ' ὁμοῦ πύλας*, for which I have substituted (with Lobbeck) *τίσις δ' ὁμοῦ μ' ἐλῶ* (cf. 504), "*vindicta autem e vestigio meaget*."

407. Æsch. Sept. c. Theb. *τρίπαλτα πῆματα*, "*calamities assailing with threefold force*," i. e. *excessive violence*. So here *διπαλτος ἂν με χειρὶ φονεύει*, "*violently assaulting me with armed hand (will slay me)*."

410. *χρήσιμον, γενναῖον*. Eur. Phœn. 1730, *τὸ χρήσιμον φρενῶν*.

412. *πύροι ἄλ.*, so Æsch. Pera. 373, "*ye rushing paths of ocean*," the *ὕγρὰ κίλευθα* of Homer.

¹ [I would rather suppose that Ajax does not refer to punishment for *this* one expedition, but describes himself, with a pathetic expression of self-contempt, as now given up to the taking of such prey; to such expeditions.]

² [Hermann reads: *εἰ τὰ . . . μὲν φθίει, φίλοι, τοῖσδ', εἰ ὁμοῦ μῶραις ἄγραις προσκειμένα, εἰ εἰ vindicta perit per hæc, qualia hic insensu captivis prostrata jacent*. Lobbeck's way is far better.]

415. οὐκ ἔτι με, sc. καθέζετο.

420. ἰδοφρονες Ἀργεῖους. Ajax, in his rage at the disgrace he has incurred on the plain through which the Scamander flows, ascribes to that river a disposition friendly to the Greeks, whom he now detests, and hostile to himself. Such personifications are not unfrequent in the poets. Cf. Trach. 993. Æschyl. Sept. 17. Eur. Phoen. 940. Bacch. 1169.

421. [οὐκ ἔτι μὴ... ἴδῃτε, Gr. 797 (633), § 748. ἀνδρα τόνδε (= me), ib. 1015 (796, b). § 655, 4.]

423. This passionate expression of conscious merit, which is qualified by ἔπος ἐξέρω μέγα, is, under the present circumstances of Ajax, well calculated to excite in the mind of the hearer a feeling of sympathy with his sufferings. Compare the words of Achilles, Il. 18, 105, τοῖος ἢν ὅλος οὐτις Ἀχαιῶν χαλκοχιτώνων Ἐν πολέμῳ.

428. οὐδ' ὅπως, instead of οὗτοι οὐτε σ' ἀπείργειν (τοῦ λαλεῖν) οὐτε ὅπως ἰὼ λέγειν ἔχω³.

430. The sudden discovery made by Ajax in the midst of his misfortunes, that his very name is ill-omened, is exceedingly true to nature, and very affecting. Æschylus and Sophocles are fond of these ingenious explanations of proper names, when the fate of the individual would be immediately felt, in an age when men's minds were carefully observant of *omina*, to correspond with the *omen* involved in his name, and thus establish an *intended connexion* between the two. In the hands of Euripides the practice degenerates into a mere play of words.

431. ξυνόλσειν, ξυνδραμεῖν καὶ εἰς ταῦτόν ἐλθεῖν. The explanation of one of the Scholiasts, συνψῶδον ἔσσεσθαι intimates the existence of another reading, ξυνόλσειν.

432. καὶ δὲ, vel bis, οὐχ ἅπαξ μόνον. Cf. 940.

433. Instead of the usual τὰ πρῶτα, πάντα, πολλά or μάχην, ἀριστεῖαν ἀριστεύσαι, without an adjective, Sophocles here adopts the unusual combination of τὰ πρῶτα καλλιστεῖ ἀριστεύσαι; στρατοῦ depends on τὰ πρῶτα. Telamōn received Hesiodē, the mother of Teucer, from Heraklēs (Hercules) as an ἐκκριτον γέρας. Cf. 1300.

439. [ἔργα . . ἀρκέσας must be considered an extension of the acc. cognate significationis: nearly—"ἀρκεσιν ἐργαστικῇν ἀρκέσαι." W.]

445. παντούργῳ φρένας, so in Phil. 636, it is said of Ulysses ἔστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ τολμητά. Æsch. Sept. 671, φῶτι παντόλμῳ φρένας.

446. ἔπραξαν, κατεχαρίσαντο.

447. τόδ' ὄμμα, as in Æsch. Agam. 1267, ὄμμα συμβάλω τόδε. [Cf. n. on 421.]

448. If my understanding had not been led astray by a mental delusion, the Atreidæ would never again have given such a decision against any other person, i. e. *I would have prevented the possibility*

³ [οὐκ ἔχω (= non possum, &c.) is followed either by the inf. or by a dependent interrogative clause with πῶς, ὅπως, ποῦ, πᾶ, &c.: e. g. οὐ γὰρ εἰχομεν—ὅπως δρῶντες καλῶς πράξαμεν.

The double construction in this line may be imitated in English by construing the passage: *I cannot prevent you (from speaking), nor do I know how to suffer you.*]

of their doing so by putting them to death. Cf. Il. 1, 231, οὐτιδανοῖσιν ἀνάσσει· ἡ γὰρ ἂν Ἀτρεΐδῃ νῦν ὕστατα λωβήσαιτο.

450. Cf. 401⁴.

451. ἐπαντύνοντα, εὐτρεπίζοντα. Cf. 49 sqq.

453. ἐν τοιαύτῃ, as at v. 366, ἐν ἀφόβοις θηροῖς δεινὸν χίρας, contemptuously.

455. El. 687, ὅταν δὲ τις θεῶν βλάβῃ, δύναται' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.

457. Cf. 399 sq.

459. Cf. 418 sqq.

461. μόνους, "derelictos a me."

464. γυμνὸν is further explained by ἀριστείων ἄτερ, as in the Ant. 445. ἔξ βαρείας αἰτίας ἐλευθερον. Cf. 750 and Phil. 31. Ant. 399: Aj. 750, 880, 1019. Homer, Il. 21, 50, has γυμνὸν, ἄτερ κύρουθός τε καὶ ἔγχιος.

465. ὅν is added, as if Ajax had mentioned ἀριστείων generally, instead of τῶν ἀριστείων. It depends on στέφανον εὐκλείας=στέφ. εὐκλειᾶ (Eur. Suppl. 313, στέφανον εὐκλείας λαβεῖν).

466. Instead of opposing a second member with ἢ το πότερα, 460, the poet more naturally connects his second supposition as an antithesis to the clause immediately preceding οὐκ ἔστι ταῦτα.

469. Because a successful attack on the Trojans would render the capture of the city more feasible.

472. φόνιν γὰρ, i.e. even although I was defeated in the contest for the armour of Achilles.

473. Ajax introduces the axiomatic principle, that "the εὐγενής must either καλῶς ζῆν or καλῶς τεθνηκέναι," (479, cf. Ant. 463, El. 1458, and the words of Ajax, Il. 15, 511,) by the reflection, "It is base for him to desire long life, who experiences no change in his woes (cf. with this dat. CEd. R. 25, Col. 313); for what pleasure can the unhappy derive from the uniform succession of days, each of which does but add to us some portion of death, and again defers it (somewhat)." The genit. τοῦ γε καθ' ἑαυτὸν is joined to προσθεῖσα (τι) [τὸ καθ' ἑαυτὸν, our dying, being considered a work always going on].—The non-alternation of sorrows with joys (τὸ κακοῖσι μὴ ἐξαλλάσσεισθαι, the verb, which properly applies to the condition of a man, being transferred to the man himself) is opposed to the constant succession of days⁴. Every day we die somewhat, inasmuch as we draw nearer to the termination of our earthly career, and yet death is every day deferred. The expression ἐξαλλάσσεισθαι gives the idea a somewhat artificial form.

485. ἀναγκαῖα τύχη, "the lot of slavery." In Il. 16, 885, the ἡμᾶρ ἀναγκαῖον, is opposed to ἐλεύθερον. This touching speech of Tecmessa reminds us of Hector's farewell to Andromachē, Il. 6, 407.

488. Cf. 210: εἴπερ τινὲς σθ. instead of σθίνοντος, εἴπερ τις

⁴ [vñ 84, nunc autem : ut vero se res nunc habent. Gr. 1485 (1053, m), § 719, 2.]

⁵ [Lobeck explains the passage in the same way, except that he considers

ἡμέρα παρ' ἡμέραν to be, not alterni dies, but ἡμέρα παρ' ἡμέραν θεωρουμένη sive ἡμέραι παράλληλα ἐξετάζουσαι, one day as compared with another : day compared with day.]

ἄλλος ἴσθαιεν, i. e. μέγιστον σθίνοντος, for which reason the gen. Φρυγῶν is added.

490. καὶ σὴ μ. χ. is added by Tecmessa, for the purpose of soothing Ajax, who believes himself persecuted by the gods. By μάλιστα she distinguishes him above all other Achæans.

491. τὸ σὸν λ. ξυνήλθον, τὸ σὸν λήχος συνελθοῦσά σοι ἴσχον, like the Homeric ἔμὸν λήχος ἀντιώσαν.

496. The common reading τελευτήσας ἀφῆς (which has probably arisen from ἀφείς, v. 495) is illogical, inasmuch as it anticipates what is afterwards said in the apodösis, "*The day of thy death will be also the commencement of my slavery.*" I have, therefore, with K. Sintenis, substituted τελευτήσας φανῆς, "*and thy death becomes publicly known.*" Cf. Phil. 1339, πέρσας φανῆς. The connexion εἰ—ταῦτη, κ.τ.λ. is the same as in Trach. 719, δίδοται, κείνος εἰ σφαλήσεται, κείνη σὺν ὀρμῇ καμὲ συνθανεῖν ἄμα. Cf. v. 513⁶.

500. Il. 6, 459, καὶ ποτὶ τις εἴπῃσιν ἰδὼν κἄτα δάκρυ χέουσας Ἑκτορος ἦδε γυνή, δὲ ἀριστεύεσκε μάχεσθαι Τρώων ἱπποδάμων, δτε Ἴλιον ἀμφεμάχοντο.

501. λόγοις ἰάπτων, conviciis attrahens, καταπτόμενός μου, as in Æsch. Sept. 388, θίνειν οὐνείδει.

504. θαίμων ἐλῆ, ἡ δυστυχία, as elsewhere, κακοῖς, συμφοραῖς ἰλαύνεσθαι. Cf. 406.

511. βιώσεται⁷, διάξει, βιώσεται, the natural object βίον, αἰῶνα (Herod. 3, 40) being understood, as Rhés. 982, ἀπαις διοίσει, for which reason Sophocles employs his favorite middle voice.—σοῦ μόνος, μονωθεῖς, χωρισθεῖς⁸.

512. ὅσον—νεμείς depends on οἰκτερεῖ, "*let this thought (sc. the thought ὅσον—νεμείς), move thee to pity.*"

514. Il. 6, 410, ἔμοι δὲ κε κέρδιον εἴη Σεῦ ἀφαρματούσῃ χθόνα δύμεναι· οὐ γὰρ ἐτ' ἄλλη ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς, Ἄλλ' ἄγε. οὐδὲ μοι ἔστι πατήρ καὶ πότνια μήτηρ. Ἦτοι γὰρ πατὴρ ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς κ.τ.λ. ; 429, Ἑκτορ, ἀτὰρ σύ μοι ἔσαι πατήρ καὶ πότνια μήτηρ Ἡδὲ κασίγνητος, σὸ δὲ μοι θαλερὸς παρακοίτης.

516. "*Thou art now my only protector; for my native city thou hast thyself destroyed (here Tecmessa pays a tribute to the bravery of Ajax): my father and my mother were torn from me (not by thee, but) by another [cause, viz.] fate, therefore do thou continue to protect me.*" Tecmessa's love for Ajax would have seemed improbable, or at least an indication of selfish indifference, if he had been the murderer of her parents, the poet, therefore, makes her add in distinct terms, ἄλλη μοῖρα μητέρα τὸν φύσαντά τε καθεῖλε, i. e. ἄλλο, δηλονότι μοῖρα⁹. Cf. Phil. 38.

⁶ [εἰ θάρης, Gr. 1294 (949, 5), § 854, Obs. 1.]

⁷ [Lob. quotes authority (from *Hippocr. de Septim. part. 1, 450*) for χρόνον διαφέρεισθαι, but prefers translating βιώσεται *vesabitur*, *captabitur*, *maleque tractabitur*: comparing Dio. Chrys. Or. 41, 506, C. ὑπ' ὀφφανιστῶν διαπασθῆσεται, and Plut. Timol. c. 13, ἐπὶ δώδεκα ἐν ἐγῶσι καὶ πολλοῖς διαφορήθη,

circumactus et jactatus est.]

⁸ [νῆα τροφή = *educatio juvenilis*. L. W.]

⁹ So Goethe: "*Aber sie schonen uns nicht, uns andere Lalen,*" i. e. *we the lofty, distinguished, as other persons, from the spiritual lords.* [Is not this merely an imitation of the French idiom '*nous autres laïques*'?]

517. [οἰκίτορας is a *proleptic accus.* Gr. 656 (530), § 381.]

520. Καλῶς τὸ κάμῳ, οἶον, μετὰ τὸν πατέρα καὶ τὸν υἱὸν κάμῃ ἐν τινι μοίρᾳ κατάρθου. αἰδημόνως δὲ αὐτὸν ὑπομιμνήσκει τὰ τῆς εὐνῆς. Schol.—ἀνδρὶ is emphatic; ἀνδρὶ, i. e. ἀνδρὶ εὐγενεῖ.

524. Tecmessa refers to v. 480, which explains ἔτε, i. e. εἰς τὸ ἐξῆς.

527. Ajax is very willing to praise Tecmessa,—not as the Chorus advises, for her words (by consenting to live for his child's sake and hers), but (as he adds παρὰ προσδοκίαν) if she will follow all his injunctions. He is afraid that she may withhold Eurysaces from him.

531. ἐξελυσάμην, τοῦ φόβου χάριν, ῥύσασθαι θέλουσα, ἐξήγαγον, Schol. From this interpretation Hermann adopts the reading, ἐξέρ-
ρυσάμην.

534. ἔπρεπε τῇ παρούσῃ μου τύχῃ τὸ καὶ αὐτόχειρά με τοῦ παιδὸς κατασκευάσαι, Schol. The genitive after πρέπον is according to the analogy of αἶκion, c. gen. So Plato, Menex. 239, C. πρεπόντως τῶν πραξάντων.

536. ἐπῆνεσα.¹⁰ = *id laudatum* (or *probatum*) *volo*. Cf. ἔφριξα 604. [lit. "I have approved of it and continue to do so" = I approve of it. Cf. Gr. 754 (604 b), § 403, 1.]

537. "Wherein could I further serve thee, since I have obtained thy approval of the precautions which I have taken for the security of Eurysaces?"—ὡς ἐκ τῶνδε, "ut ab hoc initio," "pro eo quod illud factum est." Probably we should read, τῶνδ' ἔτ' ὠφελοῖμί σε.

543. λείψμα μὲν λόγων, ἀπολιμπανόμενῃ τῆς κλήσεως, οὐκ ἀκούοντι. Cf. Eurip. Hec. 1632, λείψμα τῶν ἐν Ἑλληνισιν νόμων, "ignarus sum." The very least delay is insupportable to Ajax.

545. Cf. Il. 6, 466.

547. Homer εἰ ἱερόν γ' ἱμός ἴσσι καὶ αἵματος ἡμετέριου.

548. ὡμοῖτε, cf. 205, νόμους μεγαλοφρονῶν τὴν φύσιν ὠνόμασε καὶ τὸ ἔθος τοῦ γεγεννηκότος. Schol.

550. Il. 6, 476, Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενίσθαι Παιδ' ἱμόν, ὡς καὶ ἐγὼ περ, ἀριπρεπία Τρώεσσιν, Ὡδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἴφι ἀνάσσειν, κ.τ.λ.

552. καὶ νῦν, even now, before the greater εὐτυχία, that I have prayed for, arrives.

554. φρονεῖν μηδέν, μὴ ἀντιλαμβάνεσθαι μήτε τῶν ἀγαθῶν μήτε τῶν κακῶν. Schol. Cf. Mimmerm. 2, 3, πῆχυνον ἐπὶ χρόνον ἀνθεῖσιν ἤ3ης Τερπόμεθα πρὸς θεῶν, εἰδότες οὕτε κακὸν οὕτ' ἀγαθόν. Cf. Trach. 144. The true meaning of the μηδέν φρονεῖν, is meant to be indicated by the addition of the ἔως τὸ χαίρειν, κ.τ.λ.

556. τοῦτο, τὸ φρονεῖν.—δεῖ σε ὅπως δείξαις, an Attic mingling of the two forms, δεῖ σε δείξαι and ὅπως δείξεις [= *fac ostendas*]. So Phil. 55, δεῖ σ' ὅπως ἐκλέψεις. Cratin. Nemesis, 2, δεῖ σ' ὅπως ἀλεκτρύνος μηδέν διοίσεις.

558. κούφοις πνεύμασιν, like tender plants, which unfold their blossoms when they are strengthened by the air. The ancients ascribed invigorating powers to the breezes; hence, αὔραι ψυχροτρόφοι, πνοιαί ζωογόνοι, and that not merely as regarded the vegetable kingdom: cf. Dio. Chrys. 12, 202, τριφόμοι τῇ διηνηκεῖ τοῦ πνεύματος ἐκπύροϋ, αἶρα ὑγρὸν ἔλκοντες, ὥστε νήπιοι παῖδες.

¹⁰ Ich will das gelobte haben.

559. μητρὶ τῇδε χαρμονήν. Cf. 510, and Il. 6, 479; καὶ ποτὶ τις εἴποιτο πατρός γ' ὅδε πολλὸν ἀμείνων 'Ἐκ πολέμου ἀνιόντα' φέροι δ' ἔνθα βροτόντα Κτείνας δῆιον ἄνδρα, χαρεῖη δὲ φρένα μητρηρ.. These few words betray the love of Ajax for Tecmessa: he represses his feelings to avoid being enfeebled by them.

564. Cf. 342, 43.

569. Cf. 506. Eriboea's name is emphatically mentioned, to distinguish his mother from Hesione, the mother of Teucer, as well as from Tecmessa, the mother of Eurysaces.

571. ἔστ' ἄν. The MSS. μέχρις οὐ or μ. ἄν; but to divide an anapaest in this way between two words is against the usage of the earlier Tragedy. Hence Hermann reads ἔστ' ἄν, which the glossators usually explain by μέχρις ἄν.

572. μήτε—μήτε would seem to require the subjunctive, but the future expresses more strongly the confident expectation, that this arrangement of Ajax will be carried into effect. (Cf. Œd. R. 1427, and Pindar Ol. 1, 3.) Perhaps, however, the ὅπως at v. 567, still exercises some influence on this construction.

573. θήσουςι (as in Homer, Od. 11, 545), ἔθηκε πότνια μήτηρ, the arms of Achilles.—λυμῶν, Ulysses.

574. αὐτό, τὸ ἐπτάβοιον σάκος (Il. 7, 219), from which Eurysaces derives his name, as Hector's son was called Ἀστυάναξ, because ὁλος ἱρύτερο Ἴλιον ἔστωρ.

577. Il. 6, 418, μιν κατέκειε σὸν ἔντασι δαιδαλίοισιν. Cf. Od. 11, 74. Here the arms are to be buried with him, because the body of Ajax, according to Sophocles, and the general testimony of the authentic legends, was not burnt.

579. ἐπιστάφους, (at=) in front of the tent, before the eyes of all.

580. Tecmessa is ordered to come into the tent to Ajax as quickly as possible, because women are too much given to utter lamentations.

582. As a skilful surgeon will not have recourse to charms (*incantamenta*) when the wound requires an immediate operation (these charms were common in the heroic age. See Pind. Pyth. 3, 51, where Chiron heals many μαλακαῖς ἐπαιδοῖς ἀμφέπων), so in mental diseases, lamentations and complaints are of little avail.

583. προθυμία, *properantia*, excited feeling, excitement.

586. Antig. 396, μὴ κρίνε καὶ ἐλεγε.

588. προδοῖς ἡμᾶς γένῃ, "not to become our betrayer," "not to prove treacherous towards us." Cf. Phil. 773, μὴ ἐμὲ κτείνας γίνῃ.

589. To Tecmessa's adjuration πρὸς θεῶν, Ajax replies, that her invocation of the gods is useless, since he owes them no longer obedience, and is therefore no longer bound to aid and support Tecmessa by any duty towards them: χάρις χάριν τίκτει, but the gods on their part having abandoned him (see v. 457), he deems himself absolved from his allegiance to them. Hence the warning of Tecmessa: εὐφρομα φέουε, "speak not so blasphemously¹."

593. ξυνέρξῃ, ἀποκλείετε, he says this to the male or female

¹ [Virg. Æn. 11, 51: Nos juvenem Debetem, vano maxime comitamur hoc animo, et nil jam celestibus ulla nocere.. Urmus ap. Lob.]

attendants, who are standing near himself or Tecmessa. [Gr. 796 (637), § 413, 2.]

595. ἄρτι, ἐξακμάσαντος τοῦ καιροῦ, now, when it is far too late to attempt it, my character having been long fixed.

596—645. FIRST STASIMON. The Chorus pronounce their native Salamis happy, because it enjoys the blessings of peace, whereas they are now in the tenth year of a hopeless war, and their leader suffering under a disease which is worse than death. But soon the intelligence of this calamity will fill Salamis also with lamentation, such as the house of the Æacidae has never before experienced.

597. ἀλλήλας (Æschylus, Pers. 307, calls Salamis θαλασσοπληκτος νῆσος Αἴαντος), is closely connected, as a local predicate, with ναιεις, εὐδαίμων being the chief predicate². "Thou, I deem, art dwelling happily in the midst of the waves." Cf. 357, 1403.

599. Sophocles assigns to Salamis, by anticipation, the glory of the victory over the Persians, gained off its shores at a later period.

600. παλαιὸς ἄφ' οὗ χρόνος (it was the tenth year, Il. 2, 295, ἡμῖν ἀνατὸς ἐστὶ περιτροπίων ἐνιαυτὸς 'Ενθ' ἰδε μινόντεσσιν), is taken adverbially = ἐκ πολλοῦ χρόνου. Phil. 491, ὃν δὴ παλαιὸν ἐξ ὅτου δίδοις ἐγώ: also in prose, ἔρ' πολλὸς ἐξ οὗ χρόνος· οὗτοι οὐ πολλὸς χρόνος ἐξ οὗ... ἦλθον (Isocr.).

601. The reading of the MSS. Ἰδαία μῖμνω (or μῖμνων) λειμωνία ποίη μήλων, is both inconsistent with the metre, and unmeaning. The antithesis to the tranquillity of the island requires this idea: whereas I, unhappy that I am, have long been lingering on this swamplow meadow before the walls of Troy. Cf. below, 1206, εἵμαι ἀεὶ πυκιναῖς δρόσοις τεγγόμενος κόμας, and Æsch. Agam. 639, where the herald complains: Εὐναὶ γὰρ ἦσαν δῆτων πρὸς ταίχεσιν' Ἐξ οὐρανοῦ δὲ κατὰ γῆς λειμωνίαὶ δρόσοι κατεψίκαζον, ἐμπεδον σίνος ἰσθημάτων, τιθίντες ἐνθηρον τρίχα. Bearing in mind Homer's πίσια ποιήεντα, I have adopted the conjectural reading, Ἰδαία μῖμνω λειμώνια πῖσι, ἀλγίων ἀνήριθμος, perpetuis ærumnis vexatus. Cf. El. 231, ἀνήριθμος θρήνων, perpetuo lacrimans. Œd. R. 179, ὦν (τίκνων) πόλις ἀνάριθμος δάλλυται³.

604. αἰὲν εὐνῶμας, εὐκίνητος, time, which is ever hastening onward in its regular course, whilst we (the Chorus) are making no progress.

606. We have an instance in El. 471, δοκῶ με τολμήσειν, and Trach. 706, ὁρῶ δὲ μ' ἔργον δεινὸν ἐξεργασμένην, of this unusual syntax of the accus. cum infn., the subject of the inf., though the same as that of the verb, being expressed, as if it were a distinct and independent notion. [Cf. Gr. 1066 (819), § 673, 1.]

608. ἀόρατον Ἄιδην, "the invisible, the dark." Two words derived from the same root are purposely joined, like ἀσάνα ἀσάνειας, &c.

609. To the many combats in which I have been engaged, is now

² [ναεις εὐδαίμων, incoleris felix = felices hædes incolas. Il. 2, 626, νήσων αἰ ναίουσι πῆρην ἄλως.]

³ [Other conjectures are: (1) Elmsley's, λειμωνίη ποίη μήλων (2) Hermann's,

'Ἰδαία μῖμνω λειμώνι' ἀποινα, μνηὼν ἀνήριθμος, dñ est ex quo Ἰδαία praelentia præmia expecto, mensium innumera bilis: (3) Lobeck, λειμώνι' ἔπαυλα μήλων.

added a new and fierce struggle with the unmanageable Ajax, who is now affected with insanity.

611. ξίναυλος, συνοικῶν, συνών, συζυγείς.—θεία as 186, *ἡμοι γὰρ ἂν θεία νόσος*.

612. ἐξετέμψα. The middle voice (cf. 647) makes Salamis (as if the island were endued with human feeling) a participator in the glories of her Ajax.

614. φρενὸς ολοβώτης [lit. *mentem seorsim pascens*, i. e. *segregans a ceterorum consiliis, inusitata pertinacia*. Lob.], Ajax, like an ox that has strayed from the herd, separates himself from his companions, and wanders alone, a prey to (or feeding) his solitary fancies, and shunning friendly conversation. Cf. 640. Il. 6, 201, "Ἦτοι ὁ κὰπ παδίῳ τὸ Ἀλφίῳ ὅς τις ἀλάτῳ, Ὅν θυμὸν κατιδὼν, πᾶτον ἀνθρώπων ἀλείνων.—Although his frantic violence is at an end, the Chorus regards as *μανίαν* his determination to escape from human society by an act of self-murder.

615. εὐρηται, γένηται.

616. ἔργα χεροῖν, as if it were one compound word, *χειρουργήματα*.

621. ἔπεσε, ἐν δλιγορίᾳ ἐστὶ παρὰ τοῖς Ἀτρεΐδαϊς. Schol.

624. παλαιὰ ἔντρ. ἀμέρᾳ, as 508, πολλῶν ἐτῶν κληροῦχον, i. e. *πολυετής*. So Cœd. C. 1215, αἱ μακραὶ ἀμέραι, "the long life of man," as νῖος ἡμέρα = νιότης. Eur. Ion. 720.

625. λευκῷ τε γῆρᾳ, λευκαίνοντι τὰς τρίχας, *cano senio*. The δὲ of the MSS. instead of τε, would only be admissible, if there were a second predicate, perhaps *λευκὰ δὲ γῆρᾳ*, as Eur. Hec. Fur. 910, *λευκὰ γῆρᾳ σώματα*.

627. The mother of Ajax will not emulate the plaintive melting strains of the nightingale, but will utter a wailing cry of anguish and beat her breast, and tear her hair. The statement is first made generally (by αἰλινον αἰλινον) she will *wail* for the death; and then the bitterness of her grief is still more distinctly brought out by the antithetical expressions *ὄξυν. ψδαί* and *γόος ἀηδόνειος*. (Cf. Antig. 423.) Thus we have here an instance of a double *apodœsis*, that is not uncommon in the plays of Sophocles. Cf. 844: Cœd. C. 289, 775. Phil. 269.

629. ἀηδοῦς, from the Æolic, ἀηδῶ, put in apposition with *ὀλετράς*. *δρμιθος*. Cf. *θήρ λίων*.

634. ἄμυγμα χείρας, sc. *πιστῖται ἐν τῇ κεφαλῇ*, as is sufficiently implied by *χαίτη*. Cf. 10.

635. The Chorus, being not yet aware of the intention of Ajax, expresses an opinion that his aged mother would rather hear of her son's death than his insanity. *νοσεῖν μάτην*, as at v. 625, *νοσεῖν φρενομόρως*, means *to be insane*. Cf. Arist. Pac. 95, *τί πίται; τί μάτην οὐχ ὑγιαίνει;*—The construction is: *κρείσσων ὁ κεύθων ἐστίν*, Cœd. R. 1368, *κρείσσων ἤσθα μηκέτ' ὦν ἢ ζῶν τυφλός*. Cf. 67.

636. ἦκων, γινόμενος, ὦν, but with a reference to the expedition against Troy.

⁴ [Ἰπ. ὁ νοσῶν μάτην κρείσσων ἐστὶ κεύθων=ei, or ὄνο, κεύθων.]

646. The beginning of this speech is a reply to the last appeal of Tecmessa (594), which was not unfelt by Ajax, *πρὸς θεῶν, μάλα σοῦ*.

647. *φύει τ' ἄδηλα* is only added for the sake of completeness, it being only the second member that is strictly applicable to the circumstance that illustrates the remark. The copulative connexion of the clauses must be taken in a comparative sense (= ὥσπερ . . . οὕτω), as in Antig. 1112, *αὐτὸς τ' ἔδησα καὶ παρὼν ἐκλύσσομαι*.—*κρύπτεται*, "hides in its womb" (cf. Trach. 474), the middle voice. See above, 612, 772, 1376. Ced. R. 1021.

648. Archilochus fr. 69, *Χρημάτων ἀελπτὸν ἔστιν οὐδὲν οὐδ' ἀπώμοτον*.

649. *ὁ δαυνὸς ορκᾷ*, the oath by which Ajax had sworn to destroy himself.—*χαλ περισκελεῖς φρένες*, *αἱ ἄγαν σκληραὶ ψυχαί*, as he had exhibited them to the friends about him and in contrast to *their* feeling. By the metaphorical use of *περισκελεῖς*, which in its literal meaning expresses the brittleness of steel (Antig. 474, *σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῇ θραυσθέντα καὶ ραγύντα πλείστ' ἐν αἰσίοις*), the way is prepared for the simile which follows. Cf. 196, 708.

650. *τὰ δαίν' ἑκατέρουν*, sc. *ἔπη λίσγειν*, sc. "when I spoke hastily to Tecmessa, and declared my determination to die." Cf. 312 and 1220. *τότ' (formerly, lately, as tunc for olim)* refers to the disclosures made to Tecmessa and the Chorus. Cf. 1240, 1377. Antig. 387.

651. *ἰθὺλύνθη στόμα*, "I have become feeble [lit. womanish] in my tongue," in opposition to the *δανὰ ἔπη*. Cf. Trach. 1176, *ἄξιναί στόμα*. This yielding to the gentle persuasion of Tecmessa, is compared to the plunging of red hot iron in oil, for the purpose of lessening its natural brittleness, and thus rendering it more suitable for the purposes of the smith and other artisans. So Plato, Rep. 3, 411, *τὸ θυμοῦδ' ὥσπερ σίδηρον ἑμάλαξε καὶ χρῆσιμον ἐξ ἀχρήστου καὶ σκληροῦ ἐποίησεν*.

653. *λαλεῖν*. The infinitive, which is rarely employed with *οἰκτιρῶ*, is chosen here, because Ajax pretends that his compassion for Tecmessa and his child makes him unwilling to leave them; but *λαλών* would mean that he did leave them not without pity. Cf. Hom. Od. 20, 202, *Ζεῦ, οὐκ ἱλαίρεις ἄνδρας μισγόμεναι κακότητι*.

654. Purifications require a running stream, or the waters of a fountain, or of the sea; for *θάλασσα κλύζι πάντα τάνθρωπων κακά*, Eur. Iph. Taur. 1161.

658. *ἔγχος*, *gladius*, as 95, 287, 907. He hides the murderous weapon in the ground; so Jason appears *κωπήν μίγα φάσγανον ἐν χθονὶ πήξας*; for Circe *ῥῆπε τ' Αἰήτας πᾶν κτάνειν*, Apoll. Rhod. 4, 696. Cf. 817.

661. Cf. Il. 7, 303.

666. *Ἐπιφθόνως ἔφρασεν*, *ἐν εἰρωνίᾳ ἀντιστρέψας τὴν λήϊν* *ἔδει γὰρ εἰπεῖν θεοῦς μὲν εἰβεῖν, εἰκεῖν δὲ Ἀτρεΐδαις*, as 668, *ὑπικτίον*. There is also irony in the use of the plural verbs *εἰσόμεσθα* and *μαθησόμεσθα*.

668. Ajax ironically recalls to their recollection the injunction of Solon, which had passed into a proverb: *ἀρχῶν ἄκουε καὶ δίκαια*

κάδικα. Cf. Antig. 666: ὃν πόλις στήσει, τοῦ δὲ χρὴ κλύειν καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.

669. "When every thing in nature is subject to fixed laws, shall weak man alone never learn moderation (677)?"—τὰ θεινὰ are τὰ θεῖα καὶ διος ἐμποιούντα, such as the seasons, day and night, storm and calm, sleeping and waking. Cf. Hor. Epp. 1, 6, *Hunc solem et stellas et decedentia certis Tempora momentis sunt qui formidine nulla Imbuti spectant.*

670. τιμαῖς, ἀρχαῖς, τοῖς τιμῇς ἡξιωμένοις.—νιφοστιβεῖς, "transversing masses of snow."

672. νυκτὸς κύκλος, the moon: αἰαντῆς, σκοτεινῆς, opposed to the λευκόπῳλος ἡμέρα. Æsch. Pers. 378.

674. "The blast of violent storms lulls again the groaning ocean," by preparing the way for softer breezes (cf. Odys. 5, 383. Virg. Æn. 5, 763) or for a calm. The gods and those supernatural powers that were regarded as divine, possess uncontrolled power within the provinces assigned to them for their operations. Apollo and Artemis (Diana), for example, not only protect but punish; Hypnos, 675, binds and looses. So Æolus, Odys. 10, 21, as ταμίης ἀνέμων, has power, ἡμὲν παυσίμεναι ἢ δ' ὀρνύμεν ὅν κ' ἰθίλῃσιν, and each particular wind has the same power in its own sphere, e. g. Hor. 1, 3, 15, *Noto non arbiter Hadria major, tollere seu ponere vult freta.* Sophocles here invests a *nomen neutrum*, ἄημα, with similar omnipotence. Cf. Hom. Il. 8, 485, ἐν δ' ἔπεισ' ὤκειανφ' λαμπρὸν φάος ἡελίοιο "Ἐλεον νύκτα μέλαιναν ἐπὶ ζιῶδωρον ἄρουραν. [On the aorist as denoting truths of general experience, cf. Gr. 753 (604), § 402, 1.]

675. ἐν 8', "in horum numero, de quibus sermo est," i. e. *pariter*. Cf. Cæd. R. 27, 183. Trach. 205.

678. ἐγὼ 8', sc. γνώσσομαι σωφρονεῖν. Ajax here scoffingly repudiates the old rule of Greek ethics, that we should love our friends and hate our enemies with equal intensity, and adopts the modern dictum of Bias: δεῖ φιλεῖν ὡς μισήσοντας καὶ μισεῖν ὡς φιλήσοντας (Aristot. Rhet. 2, 13), i. e. we should never hate irreconcilably, and should be cautious in contracting friendships. According to Diog. Laert. 1, 87, Bias assigned as a reason for this precept, οἱ γὰρ πλείστοι κακοί. So Ajax, τοῖς πολλοῖσι γάρ, κ. τ. λ.

680. ἐξ τε τὸν φίλον, "as regards my friend." The poet avoids the regular form, ὃ τε φίλος ὠφελήτιος, for the sake of giving greater precision to the phrase, by the use of ὑπουργῶν; τοσαῦτα, joined with ὠφελεῖν.—βουλήσσομαι ὠφελεῖν instead of ὠφελήσω or βούλομαι ὠφελεῖν, the notion of futurity being transferred from the material act (the future support of his friend) to the present mental conception (the firm determination to assist him hereafter). Cf. Cæd. R. 1077. Eur. Med. 259, τοσοῦτον οὖν σου τυγχάνειν βουλήσσομαι. Pind. Ol. 7, 36, ἰθελήσω διορθῶσαι λόγον.

684. ἀμφὶ τοῦτοιςιν, "with my intentions."

685. διὰ τέλους τελεῖσθαι, i. e. τελίως, ἐς τέλος. So Æsch. Prom. 278, ὡς μάθητε διὰ τέλους τὸ πᾶν.

688. τιμᾶτε, "mihi honoris causa tribuite," as the reverse is denoted by ἀτιμάζειν τινά τι.

693. The Chorus, instead of a Stasimon, strike up (in accordance

with their present feelings) a Bacchic saltatorial song, as in Antig. 1115. Trach. 205. CEd. R. 1086; they call on Pan to take part in their dance, and entreat the Delian god, who directs both the more exalted harmony of the moral system of the universe and the happy peaceful state of the human mind, to be propitious to them; for now life becomes again enjoyable, since the mind of Ajax is changed.

693. ἔφριξ' ἔρωτι, χαρῇ, ἡδονῇ. The Chorus experience a *thrill of delight*; the change in their lord's condition being as welcome as it is unexpected. The expression seems to have been borrowed from Æschylus. See Schol. CEd. C. 1049, ἔφριξ' ἔρωτι τοῦδε μυστικοῦ τέλους. Cf. Eur. Hel. 632, γίγηθα, κρατὶ δ' ὀρθίους ἰθείρας ἀνεπτέρωκα.—ἀνεπτόμεν, so elsewhere ἀναπτέρουσθαι. Ap. Rhod. 3, 724, ἀνέπατο χάρατι θυμός. CEd. T. 487, πίτομαι ἱλπίσιν. The aorist, as at 97, 536, 790.

695. Although Pan is summoned from his Arcadian home, the poet still remembers, that that god, who often took up his abode on the little rocky isle of Psyttaleia, between Salamis and the mainland (Æschyl. Pers. 447, ἐνθ' ὁ φιλόχορος Πάν ἐμβατεύει), and who aided the Greeks at Marathon and Salamis, is the native protector of the Salaminians. They invite him, therefore, to join in their dance, in the same manner as similar deities (e. g. Aphroditē [*Venus*], the Erōtēs [*Amores*], and Iacchus) were summoned in ὕμνοι κλητικοί.

695. ἀλλήλαγκτε, answering to 702, ὑπὲρ πελαγίων μολών, is the predicate of φάνηθι, to which it assimilates itself, as in Theocritus, ὀλβιε κῶρε γίνοιτο: *sic venias hodierno* in Tibullus.

698. Pindar, Parth. 6, calls Pan χορευτὰν τελειώτατον θεῶν, and an Attic Scoliast addresses him thus: ὦ Πάν, Ἀρκαδίας μέδων κλεινῶν, Ὀρχηστά, βρομίαις ὁκαδὲ Νύμφαις.

700. Νέσια, lively dances, such as were performed in the Bacchic processions (Θίασοι) by Satyrs and Nymphs on the table-land of Nysa, the birth-place of Dionysus.—Κνώσσια, such as were customary in the Cretan city of Cnossus, in honour of Ariadnē, the bride of Dionysus. According to Homer, Il. 18, 590, a level space was laid out by Dædalus for the performance of these dances.—αὐτοδαῖα, *self-taught*, dances extemporized by the Chorus, as distinguished from the artificial movements of the Nysian and Cnossian sacred dances.—ἰάπταιν, *jactare*, a notion transferred from the movements of the limbs to the dance itself.

702. The sense is: *May Apollo the ἀποτρόπαιος and ἀγλαῖας ἀνάσσων* (Pindar), *who has now visibly manifested* (εἰγγνωστος⁴) *his kindness* (in thus restoring Ajax to his senses), *ever continue his favour towards us!*

706. Arēs (Mars), in whom resides the power of coming (to stir up war) and going (to restore peace by his absence), had yielded to Apollo. Cf. 467. He has relieved the Chorus from gloomy apprehensions—at v. 200, they had said: ἔμοι ἄχος ἴστακεν—, for, as being

⁴ [εἰγγνωστος *facilis ad noscendum*.— *manifesti apparebant*. Ellendt.]
Raro enim nec nisi dilectis sibi Dii

engaged in war, they were under the power of the god of war. Cf. Trach. 645.

709. The general meaning is: *Now may we mariners again rejoice, since we have nothing more to fear from the wrath of the Achæans.* Cf. 245. The metaphor λευκὸν εὔαμ. φῶς (so proverbially λευκὴ ἡμέρα) is suggested by the preceding εἴυσεν ἄχος ἀπ' ὀμμάτων. Cf. 649.

710⁵. θοᾶν ἐκυάλων as in Hom. Od. 7, 34, νηυσὶ θοῇσι πεποσθότες ὤκειναι, and Hymn. Ap. 107, ποδὴν νεμὸς, ὠκία Ἴρις. The former is *velox*, the latter *celer*. Cf. Phil. 516.

712. Cf. 654 and 666, πάνθ' ὅτα, "*summa religione colenda*."—ἐξήνυσεν = ἐφη ἐξανύσειν, because the Chorus takes the will for the deed.

714. The Chorus repeats and fully assents to the observation made by Ajax at v. 646. The antithesis to ὁ χρόνος πάντα μαραίνει may have been suppressed, because the Chorus is concerned only with the cessation of Ajax's anger against the Atreidæ and the gods (589).

715. ἐξ ἀέλπτων, *ex insperato*, elsewhere generally ἐξ ἀίλπτου, ἐξ ἀέλπτίας.

719 "First of all, I desire to tell you (or to make an announcement to you); Teucer is returned."

720. The Argives were assembled in front of the tent of Agamemnon (see v. 49, and Il. 7, 382) for an ἀγορά, to take counsel respecting the conduct of Ajax. See 749.

727. ὡς οὐκ ἄρκ. depends on οὐκιδέσιν ἤρασσον, "*conviciis hinc atque hinc tundebant.*" Virg. Æn. 4, 446. Cf. Phil. 374.

729. An imitation of the quarrel-scene between Achilles and Agamemnon in Il. 1, 190. There Nestor, and here the (732) ἄνδρες γέροντες, counsel peace.—διεπαραιώθη, διεκλύσθη, ἰγυμνώθη.

731. δραμ. τοῦ προσωτάτω, εἰς τοῦσχατον ἰλθοῦσα, as ἵναί τοῦ πρόσω.

732. τῶν γιρόντων διαλλασσόντων αὐτοὺς διὰ λόγων.

736. νέαι βουλαί, his desire of reconciliation with the gods and the Atreidæ: νέοι τρόποι, the unusual mildness of his temper.

740. τῆς σῆς ταύτης χρείας τί ἐστὶ τὸ ἑλλείπει; "*Quid huius negotii tui parcius (i. e. tardius) factum est quam debebat?*"

741. τὸν ἄνδρα ἐκίλευσεν ἔνδοθι σίγῃς μίνειν, "*vetabat ne Ajax intus veniret foras.*" Teucer wished to prevent Ajax from again coming into collision with the Argives.

742. παρήκειν, not to pass his attendants, who are keeping watch over him.

743. An ominous word (οἴχεται) escapes the leader of the Chorus.

747. The usual reading was: τί δ' εἰδὼς τοῦδε πράγματος πέρι; The answer shows that πάρεῖ and not πέρι, is the right reading⁶.

748. τοσούτον (only so much. Cf. 441) belongs also to παρῶν ἐνύγχανον, in the sense of μέχρι τούτου.

749. Cf. 721.

⁵ [Πάρα πελάσαι nearly = πελάσει, according to Lob. Ellendt strangely considers πελάσαι *trans.* (= *propius advenire*) and the expression ἄγκ. = *redonare* = *insperatam*.]

⁶ [τοῦδε πράγματος depends on the substantivized neut. pron. τί: as ἄ... δικάζει τοῦ ψηφίσματος, the expressions of the decrees which he accuses of illegality. Dem.]

750. οἷος Ἀτρεΐδων δίχα. Cf. 464, γυμνὸν φανίνα τῶν ἀριστείων ἀτρεΐδων.

756. τῇδ' ἤμῃ, "no longer than to-day:" only this one day longer; not τῇδε θῆμέρῃ, only on this day, for the anger of the goddess had already been of longer continuance.

757. ἔφη λέγων, "he spoke in words" ['he spake and said']. So Æsch. Agam. 198, εἶπε φωνῶν.

758. ἀνόνητα, like ἀνωφελῆ, ἀχρεΐα, a milder form of expression than ἀνόητα. Horat. *Vis consili expers mole ruit sua*.

760. ὅστις is connected with τὰ σώματα by virtue of its inherent power of expressing a plurality. Cf. Il. 3, 279. Antig. 707.—φύσιν βλαστῶν (by an extension of acc. cognat. signif.), instead of φύσιν φύς, βλάστην βλαστῶν. Cf. 42, 1259.

764. Peleus to Achilles, Il. 9, 254, Τέκνον ἑμὸν, κάρτος μὲν Ἀθηναίη τε καὶ "Ἥη Δώσουσ', αἱ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν ἴσχειν ἐν στήθεσσι· φιλοφροσύνῃ γὰρ ἀμείνων.

768. In the same way Ajax the Locrian, φῆ ῥ' ἀέκητι θεῶν φυγίειν μέγα λαῖμα θαλάσσης, Odys. 4, 504.

771. Sophocles meant to say, Ἀθᾶνας αὐδωμένης ἥνικ' ὤτρυνέ νιν, but diverged into a somewhat different, but as far as the sense goes, equivalent structure of this sentence.

775. The general meaning is: *The battle will never reach me and my followers, therefore I can dispense with divine assistance.*

780. ἐξ ἔδρας, ἐκ τοῦ συνέδρου ἐκκλου (749).

781. φέροντα, "me who bring to thee" = to bring thee. [Cf. Gr. 1129.] Cf. 826.

784. Tecmessa comes out of the tent with Eurysæces (809), having before retired into it by command of Ajax at v. 684.

786. μέχρι βάθους δίκνεύεται τοῦτο τὸ πρᾶγμα, ὥστε μὴ χαίρειν, Schol.

790. πρᾶξιν, τύχην, συμφοράν. Cf. Æsch. Prom. 697, πρᾶξιν Ἰούς. Soph. Trach. 151, 293. The aorist as at v. 693.

798. "Teucer foresees ([ἐλπίζει =] auguratur. Cf. Trach. 111, κακὰν ἐλπίζουσιν αἰσαν) that this quitting the tent will lead to destruction." The messenger says τῇνδε, because he has already learnt from the Chorus, that Ajax is gone out. The ordinary expression, ἡ ὁδὸς φέρει εἰς ὄλεθρον or ἔστιν ὄλεθρία, is poetically embellished by Sophocles [who irregularly combines the two⁷].

801. Il. 1, 69, Κάλχας θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος.—The messenger replies: τοῦ θ. μάντεως (ἐμαθεν), and then repeats emphatically the substance of his former announcement, that death will be the consequence of Ajax's quitting the tent on this day. The usual reading (δρ' αὐτῷ θάνατον ἢ βίον φέρει) will not convey this meaning, for there could be no talk of life after 799, nor could φέρει be used in a different sense from that in which it was employed before. I have therefore substituted for ἢ βίον (interpolated from similar passages in other tragic writers: e.g. Eur. "Ἡδ' ἡμέρα θάνατον ἢ βίον

⁷ ('Metuit Teucer ne hic exitus Ajaxis quem nunciat perniciōsus ei futurus sit.' Lob.—Both conjectures: ἐλπίζειν φέρει, metuere nos facit. W. with Schol. ex-

plains it 'so that we may now approach (without shame) the ships of the other leaders.' Πελάζειν c. gen. as Phil. 1327, Χρύσης πελασθεὶς φύλακος.]

φέρει), the word ἐξοδος.—*ἔτ'* is for *ἔτι*, which admits of elision in Homer, Simonides, Theocritus, and other poets.

806. Instead of *οἱ δὲ Αἰάντα ζητεῖν*, a new finite verb is introduced, by which the strength of the expression is increased, as in Il. 20, 48, *αὖτε δ' Ἀθήνη Στᾶσ' ὅτε μὲν παρὰ τάρφρον ὀρυκτὴν τείχεος ἱκτός, Ἄλλοτ' ἐπ' ἀκτίων ἐριδούπων μακρὸν ἀύτει*, instead of *ἄλλοτε δὲ στᾶσα*.

807. *φωτὸς ἠπατημένη, τῆς γνώμης αὐτοῦ ἀποσφαλίσα*.

811. *οὐχ ἔδρας ἀκμή* (Hom. *οὐχ ἔδος*, Bacchyl. *οὐχ ἔδρας ἔργον* οὐδ' ἀμβολᾶς, Eurip. *οὐχ ἔδρας ἀγών*), to be taken parenthetically: *ἐγκονῶμεν, οὐ γὰρ ἔδρας ἀκμή*.

812. The form in which this thought is expressed, depends on the (by no means unusual) mixture of a special with a general proposition, with which the tragic poets are fond of concluding a speech. Tecmessa generalizes the idea: "*let us hasten if we desire to rescue Ajax, who is hastening to his death*," by substituting *ὅς ἂν σπεύδῃ* for *ὅς σπεύδει*.

815. The *ἐκ δὲ τῶνδε* in v. 823, answers to the *ὁ μὲν σφαγεὺς ἔστηκεν*. For the sake of perspicuity, *οὕτω μὲν εὐσκευοῦμεν* refers back to the beginning of the sentence, and finishes off the foregoing reflection.

816. Ajax reflects (*λογίζεσθαι*, calculates), that the *σφαγεὺς* is in three points of view *τομώτατος*: first, as being the gift of an enemy, secondly, because it has been just sharpened and fixed in the soil of an enemy's territory, and, thirdly, because he himself has fixed it firmly. Cf. 657.

822. *ἐννοῦσ-τατον*, "*my truest [lit. kindest] friend*," spoken with something of bitter humour.

823. *ἐκ τῶνδε*. Cf. 537.

824. *καὶ γὰρ εἰκός*, because Zeus is *προγόνων προπάτωρ* (389).

825. Spoken with something of bitter humour; the sense being: *Fear not that I shall weary thee with prayers for any mighty boon; I ask but for an honorable burial*.

827. *φέροντα* (cf. 781), *πρῶτος ὥς με βαστάσῃ*, "*that he may be the first to (discover me and) bear me away*." [*βαστάζω, porto; attollo*.]

828. Cf. 899, and Pindar, Nem. 8, 23, *φασγάνῳ ἀμφικυλίσας*.

830. Compare the last words of Hector, Il. 22, 338, *Δίσιμ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων, Μῆ με ἔα παρὰ νηυσὶ κύνας παραδᾶψαι Ἀχαιῶν*, κ.τ.λ. Il. 1, 4, *αὐτοὺς δὲ ἐλῶρια τεύχε κύνεσσιν Ὀλωνοῖσι τε πᾶσι*. The poet here gives us some intimation of what the conclusion of the drama will be.

833. So Cassandra in Æsch. Agam. 1265: *ἐπύχουμαι δὲ καιρίας πληγῆς τυχεῖν, ὧς ἀσφάδαστος, αἰμάτων εὐθνησίμων Ἀπορρύνεων, ὄμμα συμβάλω τόδε*.

835. *τὰς αἰ παρθένους*, who therefore show an especial degree of favour to no man, but inexorably punish the evil-doer: *αἰ δ' ὀρώσας*, κ.τ.λ. So Æd. C. 42, *τὰς πάνθ' ὀρώσας Εὐμενίδας*. On the word *αἰ* Hermann remarks: "*Adeo usitatum est hoc δὲ in repetitione ejusdem verbi, ut consentaneum sit, etiam progresso τε ad eam constructionem rediri*." [On the customary use of *δὲ* in anaphora, cf. Gr. 1458, d. § 764, b.]

837. *σεμνὰς*. So El. 112, *σεμναὶ θεῶν παῖδες Ἐρινύες, αἱ τοὺς*

ἀδίκως θνήσκοντας ὁρᾷτε. At Athens it was usual to call them simply αἱ Σιμναί.—*τανύποδας* expresses the certainty and rapidity with which the brazen-footed Furies (El. 486) *stride on* to overtake the wicked.

839. *καλῶ*—*μαθεῖν καὶ ξυναρπάσειαν*, the *conjunctive* particle *καὶ* is used, as if the poet meant to say, *καὶ ξυναρπάσαι*.—*κακοῦς κάκιστα*, a common form of imprecation. See 1391. Phil. 1369: *κάκιστα καὶ πανωλέθρους*, adverb and adjective conjoined, as in Æsch. Sept. 534, *ἢ τᾶν πανώλεις παγκάκως τ' ὀλοίατο*.

841. *αὐτοσφαγῆς*, *αὐτοφόνος*, *αὐτοκτόνος* is one who falls by his own hand or that of his friends, or one by whom his friends are slain, See Æsch. Suppl. 69. Ag. 1582. Eum. 212. Sept. 683, 811. Eur. Med. 1269.—With *τῶς αὐτοσφαγεῖς*, Ajax, as his anger rises, begins to give more forcible and distinct utterance to the same wish (*καὶ σφας*—*ξυναρπάσειαν*) which he has expressed at v. 839. For the double apodösis, see 628, and CEd. Col. 351, 1239 sqq. CEd. Rex, 889.

842. The introduction of this curse, just before the death of Ajax, when curses, as the ancients believed, were prophetic, could not be justified on satisfactory grounds, unless it took effect upon the Atridæ, since they, and not Ulysses, were the cause of his losing the armour of Achilles. Indeed Ulysses, at the end of the play, far from being represented as lying under this curse, is brought forward as the generous mediator between Agamemnon and Teucer. It is on Agamemnon alone that the curse really lights, Menelaus having been removed to Elysium; although in his rage Ajax mentions both the Atridæ. The *ἐγγόνων* is incorrect, Agamemnon having been murdered by Clytæmnestra. Instead of *πρὸς τῶν φιλίστων ἐγγόνων*, we should have expected simply *πρὸς τῶν φιλίστων* or *πρὸς τῶν φιλτάτων*. Perhaps *ἐγγόνων* is written by mistake for *παγκάκως*. The Scholium, v. 841, *ταῦτα νοθεύεσθαι φασιν, ὑποβληθέντα πρὸς σαφήνειαν τῶν λεγομένων*, might lead one to think by no means unlikely, that Sophocles, contented himself with the significant words, *μαθεῖν ἐμὲ πρὸς τῶν Ἀτρεϊδῶν ὡς διόλλυμαι τάλας*, and that the four verses (839—842) were interpolated by the actors. They would then apply to both the Atridæ, Menelaus having encountered many difficulties and dangers on his homeward voyage.

844. According to the notions of justice in the heroic age;—*quidquid delirant reges, plectuntur Achivi*. Thus the anger of Achilles brings destruction on all the Achæans; Chryses calls down a pestilence on the whole army; Philoctetes curses all the Achæans before Troy. After the slaughter of the herds, the whole army had taken up a hostile position against Ajax: hence the general curse on the *πάνδημος στρατός*, and its equally general fulfilment during their voyage homewards.

851. Cf. 625 sqq.

854. *νῦν*, i. e. *thou who hast so often lain in wait for me in the day of battle*. Cf. Phil. 797. Ajax adds ironically, "*there* (i. e. in Hades. Cf. 1372) *I shall have leisure enough to address thee*."

861. Athens was called *κλειναί*, more especially after Pindar's *κλειναὶ Ἀθῆναι, δαιμόνιον προλήθρον*. Cf. 1221.

862. Cf. 417 sqq.

864. Cf. 98.

866 sqq. The two divisions of the Chorus, after an ineffectual search, meet again in the neighbourhood of the tent. "*Loquuntur singuli. Sunt hæc antistrophica, atque ut in prima strophæ duo primi hemichorii, sic in antistrophæ duo alterius hemichorii inter se colloquuntur: in altera strophæ autem uni secundi hemichorii unus primi, et sic etiam in antistrophæ respondet.*" Hermann.

866. The Parechēsis, of which all the dramatic poets are so fond, expresses here the accumulated weight of useless toil which they have endured. Cf. 1197. Æsch. Pers. 998, *δόσιν κακὰν κακῶν κακοῖς*. (Cæ. R. 1250, *εἰ τίκν' ἐκ τέκνων τέκοι*. Eunius: *Quidquam quisquam quoiquam quod conveniat, neget?*)

869. *ἐπιστάται, i. e. οὐδεὶς τόπος ἐπιστάμενος ποιῇ με συμμαθεῖν, no place knows [any thing respecting Ajax], so that I may become a partaker of the knowledge which it [the place] possesses. [So Herm.: ὥστε συμμαθεῖν. Elmsl.]* In the lost verse, the Chorus must have said that they heard a noise, to which the αὐ in 871 evidently refers.

870. The second semi-chorus here interposes, as if the first had said: *κλύω τινὰς or τι*.

877. *οὐδὲ μὲν δὴ (as ἤ μὲν δὴ, καὶ μὲν δὴ) for οὐδὲ μὴν δὴ, as El. 901: ἀλλ' οὐδὲ μὲν δὴ μητρὸς ὁ νοῦς φιλεῖ τοιαῦτα πράσσειν*. Trach. 1128, *ἀλλ' οὐδὲ μὲν δὴ τοῖς ἐφ' ἡμέραν γ' ἱρεῖς*. The western side of the fleet is opposed to the eastern. We find a similar expression in Herodotus 7, 70, *οἱ ἀπ' ἡλίου ἀνατολῆων Αἰθιοπες*.

878. *φανεῖς κέλυσθον*: as El. 1274, *φιλτάταν ὁδὸν φανεῖς*, except that there it signifies *φιλτάτην ἀφίξιν ἀφικόμενος*, whereas in this passage *κέλυσθον* means the path which is trodden.

879. The whole Chorus sing the strophe and antistrophe.

880. *ἀλιόδαι, οἱ παῖδες τῶν ἀλιέων, οἱ ἀλιεῖς*. An attributive with a patronymic termination, like *κοιρανίδης, &c.*

884. The Chorus in their helplessness address themselves not only to the fishermen, but to the Oreads and Dryads of the mountains, and to the Naiads of the streams.—*Ὀλυμπιάδες θεαὶ* are the Nymphs of the Mysian Olympus, which is identified by the Tragic poets with the Trojan Mount Ida; so in the Polyxena of Sophocles Menelaus separates from Agamemnon: *Σὺ δ' αὖθι μίμνων τήνδ' ἂν Ἰδαίαν χθόνα Ποίμνας Ὀλύμπου συναγαγὼν θηηπόλει*.

885. *Βοσπορίων*, flowing into the Hellespont. See Æsch. Pers. 709, 732, *Ἑλλησποντον, Βόσπορον ῥόον θεοῦ*. The genitive *Βοσπορίων ποταμῶν (θεῶν)* answers to the adjective *Ὀλυμπιάδων*, as, for example, in Pind. Nem. 8, 2, *παρθενήϊα παίδων τε βλέφαρα*.—*ὠμώθυμον*. Cf. v. 205.

886. *εἰ ποθι, si forte, alicubi*. See 179.

888. *ἀλάταν πόνων, "the wanderer in long and toilsome paths,"* an expression formed upon *ἀλάσθαι πόνους (πονεῖν τῷ ἀλάσθαι)*, as *ἀθλητῆς ἀγῶνος, ἀγωνιστῆς πολέμου*.

889. *οὐρίῳ μὴ π. δρ., "should [that I, &c.] not have approached the favorable [right] path,"* should have missed the right road.

890. *ἔπον, sc. ἴστιν*. Ajax is called *ἀμενηνὸς ἀνὴρ* (from *ἀ, and μίνω, lit. manum apprehensuri eludens, deprehensu difficilis*; unsu-

stantial, fleeting), because, like the Homeric νεύων ἀμνηνὰ κάρηνα, or the phantoms of a dream, he eludes the grasp of the Chorus.

892. πάραυλος [*vicinus* =], ἰγγύς. [ὡς πάραυλον οἰκίης, CEd. Col. 789.]

898. ἀρτίως νεοσφαγῆς, as Trach. 1130, τέθνηκεν ἀρτίως νεοσφαγῆς. Antig. 1283, τέθνηκεν ἀρτί νεοτόμοισι πλήγμασιν.

900. The Chorus, ever mindful of their own interests (cf. 263), are deeply distressed at the thought, that the death of their leader will render their return difficult, and perhaps impossible.

906. Tecmessa answers, as if the Chorus had asked the question: τίς ἔρξε;

908. περιπετής, ᾧ περιπίπτωκεν. Cf. 828 and the Homeric περί δουρί πεπαρμένος. To prevent any suspicion of Ajax having fallen by the hand of an assassin, a circumstance is prominently brought forward which proves the act of suicide. There were tragedies, in which Teucer accused Ulysses of having murdered Ajax, *inventum eum in solitudine juxta exanimē corpus inimici cum gladio cruento*. Quintilian. Inst. Or. 4, 2, 13.

914. δυστράπελος. Cf. 609, δυσθεράπευτος, δύσκολος [*intractable*; *self-willed*]. Idomeneus (Il. 23, 484) reproaches him with νόος ἀπηνῆς.—δυσώνυμος, on account of 430 sqq.

917. Ἐπεὶ οὐκ εἰκός ἐν τοῖς δεινοῖς τοὺς φίλους μαλακίζεσθαι. Schol.

918. JN. φυῶντα μελανθὲν αἷμα ἄνω πρὸς ῥίνας (cf. 1411), ἔκ τε φοινίας πληγῆς (ῥέον) ἀπ' οἰκείας σφαγῆς. The last belongs to φοινίας πληγῆς, "a mortal wound inflicted by his own hand."

921. ὥς ἀκμαῖος, εἰ βαίῃ, μόλοι, "how opportunely, if he had set out" [i. e. if he was already set out, when the messenger who was sent to fetch him reached the assembly], cf. 804), would Teucer come!" The ὥς μόλοι cannot be taken optatively*, on account of the εἰ βαίῃ. Hermann reads ἀκμαῖ' ἄν.

926. [ἄρα, then, i. e. as I now find; as it now appears. Cf. v. 1026.]

930. φαίθοντα, ἐν ἡμέρᾳ. The Chorus owns, that the lamentable end of Ajax might have been anticipated from the groans of agony which he uttered on the day of his defeat, and in the night.

936. It has been conjectured that the word χρυσοδέρων is here wanting. Thus Homer, speaking of the armour of Achilles which was fabricated by Vulcan, says: χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο.

938. γένναία δύη, ἰσχυρά, "genuine sorrow."

940. καὶ δῖς. Cf. 432.

942. The Chorus, having by the phrases οἶδα and οὐδὲν ἀπιστῶ intimated to Tecmessa that they can understand her grief; she replies that she feels it (as being more closely connected with Ajax).

944. Cf. 496 sqq.

946. ἀναλγῆτων joined with τῷδ' ἄχει.

* [Elmaley and Herm. do take it optatively; ὥς=utinam. Si venis, utinam tempori venias (Elms.); utinam tempori, si venias, adisi (Herm. and W.). Math. (§ 633) thinks that two construc-

tions are confused: =quam opportunus venires, utinam vero venias. Lob. (with whom I agree) explains it: ὥς ἀκμαῖος or perhaps, ἀκμαῖ' ἄν) μόλοι, εἰ νῦν βαίῃ].

950. The Chorus, having expressed a hope that the gods would avert this misfortune, Tecmessa reminds them, that they must not reckon on their favour, the gods themselves having been the authors of these grievous calamities.—*μή θεῶν μέτα, εἰ μή θεῶν μετασχόντων.*

951. *ἤνυσαν, οἱ θεοί.*

952. *Ζητῶς ἡ δεινὴ θεός.* See 172, 450. The *φντεῦσαι* refers to the contest for the arms of Achilles, v. 934. The attention of the reader is here directed to Ulysses rather than the Atridae, in order that his subsequent interference may appear the more surprising.

954. *κελαινώπαν θυμὸν* (otherwise *μίλιναι, ἀμφιμίλιναι φρένες*) *ἐφνυβρίζει, κελαινὸν θυμὸν ἐκφαίνει ἐφνυβρίζων*, "he exhibits the malignity of his black soul," by exulting in the misfortunes of Ajax [or "is giving vent in insulting language to the malignity of his black soul"]. Capaneus, Eur. Phœn. 180, *τὰ δειν' ἐφνυβρίζει πόλει.*

961. *ὅ' σὺν* (cf. 114), "as long as they please, as far as I am concerned."—[*γελώντων, ἐπιχειρόντων* are, of course, imperatives.]

963. *ἐν χρεῖε δόρος*, "in desiderio hastæ ejus," when they require the aid of his spear.

965. *πρὶν τῇ ἐκβάλλῃ, πρὶν ἐκβάλλωσιν, στερηθῶσιν αὐτοῦ.* *Τις* is used instead of *ἔχοντες*, because the truth of this proposition is established by many individual instances.

966. The usual reading *ἡ κείνοις* (with an unallowable ellipsis of *μᾶλλον*), gives an indistinct sense. If we read *ῥ*, the meaning would be: "His death afflicts me, and occasions joy to his enemies, but (and this is the most important consideration) it is a happiness to himself, because he has obtained what he desired." "

967. *ἡρέσθη.* Cf. 686.

970. *θεοῖς, θεῶν βουλομένων.* To the gods (cf. 1128) he has died (since to them he must pay the penalty of his arrogance), not to his enemies, whose injustice had not driven him to commit suicide; for it was Athênê, who urged him on to the disgraceful act, in consequence of which he destroyed himself.

971. *ἐν κenois, ματαιως*, as CEd. R. 287, *ἐν ἀργοῖς*, since he can no more annoy him. If we leave out v. 969 and the two concluding and poor verses of this speech, the choral verses and speeches from 879 to 924 will form a system, the members of which are exactly repeated from 925 to 970. Here also the actors seem to have corrupted the text (cf. 839 sqq.) by interpolating, from memory, a verse of the Trachiniæ (41), *πλὴν ἐμοὶ πικρὰς Ὀδίνης αὐτοῦ προσβαλὼν ἀποίχεται.* If we strike out these unauthorized additions, we shall find that Tecmessa concludes her speech with a repetition, and so more emphatic expression, of the same sentiment that which she had expressed at its commencement.

⁹ [*ῥ*]=*quod rationes, in the same way as; in proportion as.* Nitzsch (ad Plat. Ion. p. 69) has declared against the common explanation that *ῥ=μᾶλλον ἢ.* He explains it (considering *ῥ* *disjunctive*): *mihi acerbe sive illis dulcis ejus mors acciderit, ipsi vero felix fuit.* Scholesfeld Dobree's Adv. 1, 44, *utcumque vel mihi acerba vel optabilis ista, certe*

ipsi jucunda mors fuit. Bernhardt (Wiss. Synt. p. 437. translates it *before, sooner*—rather than: comparing Hd. *ἡμᾶς δίκαιον ἔχειν ἤπερ Ἀθηναίους.*—Elmsley proposed *εἰ κείνοις γλυκὺς, ἰὲ μάγ gratify them, ἰὲ μάγ please him, but it grieves me.* Schneidewin in Philol. vol. iv. p. 472.

974. Teucer utters this exclamation behind the scenes.

976. ἐπίσκοπον, ἱστοχασμῖνον, συνψόδον, as ἐπίσκοπος τοξότης = ὁ τυγχάνων τοῦ σκοποῦ.

978. ἡμῶν λέκα. "Have I (by my absence in Mysia) betrayed and sold thee?" Teucer had received on the road the intelligence of his brother's death; and now reproaches himself with not having been present to avert the calamity. Cf. 1006 seq. [So Herm.—Matth. *an lucrum fecisti?* = adeptus es id quod optabas et in lucro ponebas? ἐμπολᾶν (lucrum vendendo facere) = (1) emere [plerumque]. (2) venum dare. Herm.]

981. Cf. 904.

986. κενὴ Λαίνα = Tecmessa rendered *desolate* by the death of her lion-hearted lord.

990. Cf. 566 seqq.

998. σου βᾶξις. "The report concerning thee." — ὡς θεοῦ τινοῦ (βᾶξις) "as if it were spread by some god." Zeus had granted the prayer of Ajax (v. 845). The messenger despatched at v. 804 had either missed Teucer or arrived too late.

1003. Teucer addresses the Chorus: Tecmessa has quitted the stage (v. 989) in search of Eurysäces.

1004. "O horrible sight (δρῦμα, θάμα), and alas for this act of bitter recklessness!" The poet here varies the case, employing the vocative for that which is seen, and the genitive for that which is only felt.

1005. κατασπείρας, as at 953, φντεῖν.

1007. ἀρήξαν' is an accus. dependent on the inf. μολεῖν, as in Æachyl. Ag. 1592, οὕτω καλὸν δὴ καὶ τὸ καθανεῖν ἡμοί, Ἰδόντα τοῦτον τῆς δίκης ἐν ἔρεσιν.

1008. ἴσως, pariter. Teucer dwells upon this point of relationship to Telamón, because the two brothers were equally related to their father, although on the mother's side Ajax had the advantage, as being παῖς γνήσιος.

1010. πῶς γὰρ οὐχ; στυγνῶ με δέξεται προσώπῳ;

1011. μηδὲν ἥδιον, sc. τοῦ εἰωθότος.

1013. δόρυ πολέμιον, a contemptuous designation of the δορὶλη-προς, Hesiônê. See 434 sqq., 1301 sqq.

1015. ἢ δόλοισιν. Sophocles here borrows an idea from the story (which forms the plot of his own Teucer) of the stern old Telamón having reproached Teucer with being the cause of his brother's murder. See Schol. on Pind. Nem. 4, 76.

1017. δύστροπος, as opposed to εὐτροπος (πρῶτος) = δύστροπος, intractabilis. It describes, in general, a rough intractable character, as Phil. 377.—ἐν γῆραι βαρύνε, as 1038, ἐν γνώμῃ φίλα. CEd. R. 17, σὺν γῆραι βαρεῖς. Cf. 464.

1018. πρὸς οὐδὲν, ἀληθὲς ἢ αἴτιον ἡμοί.

1019. Cf. Hor. Carm. 1, 7.

1020. λόγοισιν, ταῖς τοῦ πατρὸς λοιδορίαις.

1025. αἰόλος, flashing, bright, as αἰόλος θώρηξ, ζωστήρ. Homer calls this sword ἀργυρόηλον.

1026. ἔρα, [ἔρα as used in the recognition of a past mistake,] "as may now be seen," "as is now obvious," this sword must have been thy destroyer, cf. 815.—εἶδες, ἐγνώως, "art thou now aware?"

1030. *πρισθείς, δεθείς, εξαφθείς*, so Achilles in Homer *ἐκ δίφροιο ζῶσεν*, the dead body of Hector.

1031. The reading found in MSS. and editions is *ἰγνώπτετ' αἰέν*, *ἔς τ' ἀπέψυξεν βίον*. But supposing the story of Hector's and Ajax's presents having been mutually fatal to the receivers, to have been invented by Sophocles himself for the sake of Teucer's moral reflections, we cannot see why he should reject Homer's narrative (Il. 22, 361 sqq.) of the dead body of Hector being bound to the chariot of Achilles. It was surely more improbable that Hector should (according to Sophocles) have been taken alive, and then put to death in such a revolting manner. I have therefore followed Hermann in omitting the feeble *αἰέν*. With *αἰών βίου* (also *ζωή βίου*, *βίος ζωῆς*, &c.) cf. a fragment from Hesiod's *Melampodie*: *Ζεῦ πάτερ, εἴθ' ἦσσω μὲν ἱμοὶ αἰῶνα βίοιο* "Ὀφελλες δοῦναι."

1033. *πρὸς τοῦδε, τοῦ ἐνῶδοντος*.

1034. The special *ἐχάλκευσε*, which is inapplicable to a sword-belt, must be taken as a general verb *ἀπὸ κοινού*, such as *κατεσκεύασεν, εἰργάσατο*. Cf. Phil. 706. An. Erinys and Hades have fabricated the destructive instruments, so Trach. 1051, the robe which proved fatal to Hercules, and elsewhere we read of *Αἴδου μάχαιραι, δίκτυον*.

1038. *ὅτῃ δὲ—ἐν γνώμῃ φίλα*, "whoever is dissatisfied with this." A poetical form is given by Sophocles to the prosaic *ἐν γνώμῃ, κατὰ νόον εἶναι*, cf. 1017.

1039. *τ' ἐκεῖνα, τὰ ἐαυτοῦ δόγματα*. Euenos Eleg. 1, 3, *λόγος ἔστι παλαιός*: "Σοὶ μὲν ταῦτα δοκοῦντ' ἔστω, ἱμοὶ δὲ τάδε." Eur. Suppl. 446, *σοὶ μὲν δοκεῖτω ταῦτ', ἱμοὶ δὲ τάντια*.

1043. *ἃ δὲ*, as being [*quippe qui sit*] a rare form, for *ἄτε* or *οἷα* [δὴ], as Simonides Amorg. 1, 3, *ἃ δὲ βόρᾳ Ἐφημέριοι ζῶμεν*. Menelaus appears here, and in the writings of the other tragic poets, as an impersonation of the Spartan character, so odious at Athens in the time of Sophocles.

1047. *φωνῶ*, as at v. 1089, *προφωνῶ*, to command.

1049. *τοσόνδε*, "so arrogant and presumptuous a word" [lit. so big a word].

1050. Like Juvenal's "*Hoc volo, sic jubeo: sit pro ratione voluntas*."

1051. *προθείς*, sc. *τοσόνδ' ἀνήλωσας λόγον*.

1053. *ἄγειν*, cf. 1907. Not *ἄξειν*, because the *ἐλπὶς* still continued, when Ajax joined the expedition and fought under the walls of Troy.

1054. *ἱπποῦντες, ἐξετάζοντες*, cf. Phil. 282, *σκοπῶν εὕρισκον*, so Phil. 452. Menelaus, forgetful of former services, speaks of Ajax, as if his merits were now for the first time submitted to the proof.

1058. Out of the phrases *ἡμεῖς ἂν τήνδε τύχην ἐλάχομεν, ἣν ὁδ' εἰληχεν* and *ἡμεῖς ἂν τόνδε θάνατον (μόρον) ἐθάνομεν, ὃν ὁδ' ἐθανεν* Sophocles forms the more free poetical expression *τήνδε τύχην ἐθάνομεν ἂν*, as *κακὸν οἶτον δλίσθαι*, &c.

1062. *αὐτόν*. Instead of the prosaic *αὐτοῦ σῶμα*, the poet by way of bringing prominently forward the idea of the interment, again uses the word *σῶμα*, as at 1147 seq.

1063. τυμβεύσαι τάφῳ, "rite condere."

1065. Cf. 830.

1071. "It is characteristic of a bad man, that he, a man of the people," &c. The emphasis is on δημότην.

1074. καλῶς φέρεσθαι, εὖ εἶν, "to work well."

1076. πρόβλημα φόβου καὶ αἰδοῦς, the defence of φόβος and αἰδώς against ὕβρις, at 159.

1077. σῶμα μέγα, so Ajax, ἔξοχος Ἀργείων κεφαλὴν ἢδ' εὐρίας ὤμους, cf. 758.

1079. According to the genuine Spartan philosophy, modesty and reverence (αἰδώς, αἰσχύνη) are the offsprings of fear (φόβος, δέος), i. e. without fear there is no obedience and no discipline. A sentence to the same effect, from the Cyprian in Plato Euthyphr. 12, A, ἵνα γὰρ δέος, ἐνθα καὶ αἰδώς, has passed into a proverb. In Il. 15, 657, αἰδώς καὶ δέος are joined like δίδουκα καὶ αἰδέομαι in other passages. Æschyl. Eumen. 660, σέβας ἀστῶν φόβος τε συγγενής.

1081. βούλεται, ὁ δρῶν πᾶς τις.

1083. χρόνῳ ποτὶ πεσεῖν in *orat. rect.* would be ἔπεσεν, the gnomic aorist. [Gr. 752. § 402, 1.]—The state is compared to a ship, as in CEd. R. 23 sqq. Antig. 163, 994.

1085. A sentence of Alcæus, fr. 62, which has passed into a proverb, αἰ εἴπῃς τὰ θίλεις, ἢ κεν ἀκούσῃς τὰ κεν οὐ θίλεις. Soph. fr. inc. 14, φιλεῖ δὲ πολλὴν γλῶσσαν ἐκχέας μάτην Ἄκων ἀκοῦειν οὐδ' ἐκὼν εἴπῃ λόγους. Terent. Andr. 5, 4, 17, Si mihi pergit quæ vult dicere, ea quæ non vult audiet. Libanius 2, 84, Δρώντες ἅττα ἰθίλουσιν πᾶσχειν δύναιεν' ἂν ἅττα ἂν οὐκ ἰθίλουεν.

1090. ἐς ταφὰς πύσης, ne moriari, cf. 1109, is added to make the threat more bitter, by the alliteration θάπτειν, θάπτω, ταφάς.

1092. ἐν θανοῦσιν, cf. 1151.

1096. ἦπη, in opposition to sound speech—"empty words." Cf. the Homeric ἀμαρτοειπής, ἀφαμαρτοειπής.

1097. Cf. 1052 sqq.

1100. ποῦ, "on what ground will you command him?" Cf. Phil. 451. CEd. R. 390, on the apparent use of ποῦ for πῶς, τίνος ἔνεκα.

1104. ἀρχῆς θεσμός, "law which confers the right of command."

1105. ὅλων from ὅλα, *summa rerum*, as it is elsewhere said, τῶν ὅλων δεσποτείαν ἔχειν. Perhaps vv. 1105, 6 should be inclosed in brackets, as being merely a variation of what goes before.

1107. Il. 1, 295, ἄλλοισιν δὲ ταῦτ' ἐπιτίλλειο μὴ γὰρ ἔμοιγε.—Instead of the simple τὰ σίμν' ἔπη (the article refers to the words of Menelaus, cf. 650) κολάζων ἱκέτιους λέγει, Sophocles chooses the more pregnant form of expression, cf. CEd. R. 340, ἔπη, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν. Ant. 408. Phil. 66.

1109. ἄτερος, Agamemnon.

1112. οἱ πόνου πολλοῦ πλέψ, οἱ φιλοκίνδυνοι, πολυπραγμονοῦντες, men who had come to Troy with the army out of mere love of adventure. The alliteration adds force to Teucer's expressions of contempt for these warriors.

1113. Teucer, the father of Helen, had, according to the Homeric legend, bound his daughter's suitors (including Ajax) by an oath,

that they would protect her from insult. Cf. Phil. 72. Thucyd. 1, 9.

1115. Menelaus, like other royal personages on the stage, was attended by several heralds. Cf. Phil. 983.

1117. ὥς ἄν ᾖς, "supposing you to be what you now are." ἔως or ἔστ' ἄν has been proposed; but cf. Philoct. 1330, and the Latin phrase *ut sis qualis es*.

1118 seq. Answering to 1090, 92.—ἐν κακοῖς, "in embarrassing situations," such as that of Teucer, who is opposed to an enemy of superior strength. Æsch. Agam. 1592, Αἰγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σίβω.

1120. Although the heroic myths, as well as Homer, speak of the gods and heroes as τοξόται, τοξοφόροι, we find Sophocles and the other tragic writers constantly transferring to the heroic age the contempt in which that species of weapon (used only by the Cretans, Pausan. 1, 23, 4) was held at a later period. Thus Lycus says of Hercules, Eur. Herc. Fur. 159, ὃς οὐ ποτ' ἀσπίδ' ἔσχε πρὸς λαίᾳ χερὶ οὐδ' ἤλθε λόγχης ἑγγύς, ἀλλὰ τόξ' ἔχων, Κάκιστον ὄπλον, τῇ φωνῇ πρόχειρος ἦν. Menelaus, as a Spartan, is thinking of the little estimation in which his countrymen held the light-armed Periæci. At Athens the name of τοξότης would sound like a term of reproach, as being that by which the police-soldiers (or *archer-guard*), most of whom were Scythian barbarians, were generally distinguished.

1124. "How mightily does thy tongue nourish (or feed) thy courage!" (i. e. causes it to grow). Thou art a mere braggart.

1127. κτείναντα, i. e. as far as in him lay; see 97 seq., and cf. 1128, τῷδε οἴχομαι. [On the aor. conatús, cf. Gr. 750.] The unguarded expression of Menelaus affords Teucer an opportunity (as it had often done before in the course of this war of words) of indulging his caustic humour at the expense of his adversary.—καί belongs to θανών.

1128. τῷδε. Cf. 970.

1130. ἄν ψέξαιμι: "Should I then blame the gods, by not permitting, &c. the burial of my bitterest enemy?" Teucer generalizes the special idea by using the term θανόντας, in order to exhibit the impiety of Menelaus in a more glaring light.

1131. εἰ οὐκ ἔφς θάπτειν, sc. ψέγειν. On the word παρών Hermann remarks: "Est in huiusmodi additamenti sæpe indignationis quædam significatio, similiter ut cum nos dicimus: wenn du kommst, und die Todten nicht willst begraben lassen." So too in English; "If you come and prevent the dead from being buried." Cf. 331.

1133. Teucer ridicules Menelaus for having in the heat of debate used the term πολέμιος (*hostis*) instead of ἑχθρός (*inimicus*).

1134. The meaning is: *Thy question was superfluous, since thou knewest our mutual hatred.* According to the practice of Greek pronunciation (Phil. 668) the emphasis in μισοῦντ' ἑμῶν is not on the latter word, and Menelaus will by no means admit that he has given Ajax any cause of hatred. Teucer, however, interrupts him with the retort, "Of course he hated thee, for," &c.

1135. κλέπτῃς ψήφοποιδς εὐρέθῃς, "You were convicted of acting

[1 How bold a spirit! this that thy tongue nurtures! Ox. tr.]

dishonestly towards him in counting the votes (lit. voting-pebbles)," of which a majority was in his favour. There seems to be an allusion to the *ψηφοπαίχται*, *ψηφολόγοι*, jugglers, who used to conjure away pebbles from one place and convey them to another. Cf. Pind. Nem. 8, 26. *κρυφίαισιν ἐν ψάφοις Ὀδυσσῇ Δαναοὶ θεράπειυσαν.*

1136. Menelaus allows that there was unfair play, but endeavours to throw the blame on the judges. Teucer replies that one so dishonest as Menelaus might easily have perpetrated much dishonesty clandestinely on that occasion.

1139. *οὐ μᾶλλον, εἰς ἀνίαν ἔρχεται ἔμοι, λυπηθσόμεθα.*

1141. Teucer's reply is a flat contradiction to the words of his opponent. Hence [opposing *τοῦτον* to the preceding *τόνδε*] the somewhat unusual attraction *ἀντακούσει τοῦτον ὡς τὸν*, cf. Phil. 549.

1142. Menelaus cowed, as it were, by this reply, now clothes his meaning in an *αἶνος*.

1144. *φ*, the sense being, *φ' οὐκ ἂν ἦν*. [§ 432, Obs. 1. Pr. Int. ii. 95, 4. Cf. *φωνῇν ἂν οὐκ ἂν εἶχον*. Ar. Lys. 361.]

1146. *πατεῖν παρείχε* seems to have been used proverbially without *λαυρόν* expressed, cf. Plat. Theæt. 191 A, *παρίξομεν ὡς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὅ τι ἂν βούληται*.

1147. Menelaus, in his rage, says: *καὶ σὲ καὶ τὸ σὸν λάβρον στόμα*, as the Latins, *te cum tuo impudenti ore*. Cf. Phil. 1376.

1149. *τὴν πολλὴν βοήν* is a resumption, after a long parenthesis, of the idea *καὶ σὲ καὶ τὸ σὸν λάβρον στόμα* as 1062.

1151. Cf. 1092.

1156. *ἐνολβον, ἀνόητον, μωρίας πλίων*. For since *πολλῷ τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει*, he who is deficient in *φρόνησις* is an *unfortunate*. Cf. Antig. 1026, *ἀνὴρ ἀβουλος καὶ ἀνολβος*.

1164. *ταχύνας σπεύσων*, more poetical than the ordinary phrase, *σπεῦδε ταχέως*.

1165. *ἰδεῖν, εὔρεῖν, to select*, cf. Simonides Amorg. 6, 80, *τοῦτ' ὁρᾷ καὶ τοῦτο βουλευέται*.

1166. *βροτοῖς τὸν δαίμνηστον, τὸν βροτοῖς ἀείμνηστον*. For the manner in which the article, even in prose, is placed between two words, cf. Ant. 224, 710. Trach. 65.—The tomb of Ajax used to be shown on the promontory of Rheætium.

1167. *εὐρώεσσα, σκοτεινόν*. They are thinking more of the abode of Ajax in *Τάρταρος εὐρώεις*, than in the *τάφος*.

1168. Tecmessa, who had quitted the stage at v. 986 sqq., now returns with Eurysaces.

1172. The mother and son, kneeling by the dead body of Ajax, avail themselves of its protection in the same manner as *ἱκίται* find an asylum in some temple or sacred enclosure. Instead of the olive-branch, usually borne by suppliants, Eurysaces is desired to grasp in his hands a lock of hair belonging to each of the nearest relatives of the departed, viz. himself, his mother, and Teucer. The symbolic meaning of these locks of hair is explained by Teucer himself (1175). Cf. Il. 23, 135, sqq. Soph. El. 418, sqq. Æsch. Choeph. at the beginning of the play.

1174. *τρεῖς* is added on account of the significance of the number three; to make, as it were, *the sacred number* complete. Cf.

Ajax.

(Ced. C. 8, στήργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνὼν Μακρὸς διδάσκει, καὶ τὸ γενναῖον τρίτον. Ced. R. 581. Lacœn. p. 339, νῆ τῷ Λατίρσῃ, νῆ τὸν Εὐρώταν τρίτον. Menander Sentent. 231, θάλασσα καὶ πῦρ καὶ τρίτον γυνὴ κακόν.

1177. Cf. 839.

1178. The denunciation of a whole race is a standing form of imprecation; so in prose ἀπόλλυσθαι καὶ αὐτὸν καὶ τὸ γένος αὐτοῦ, is common in public decrees.

1179. Il. 3, 299, sqq, ὁππότεροι πρότεροι ὑπὲρ ὄρκια πημήνυεν, Ὅδ᾽ ἐσὶ ἐγκέφαλος χαμάδις ρίοι ὡς ὅδε οἶνος, Αὐτῶν καὶ τεκίων, ἄλοχοι δ' ἄλλοισι δαμείεν. Liv. 1, 24, Si populus Rom. prior defecit, tum tu ille Disperiter populum Rom. sic ferito, ut ego hunc porcum hic hodie feriam. Cf. Liv. 21, 45.

1185, sqq. The Chorus complain of the hardships which they have endured, especially since the death of Ajax, and express an anxious desire to return home.

1185. The despair and impatience of the Chorus is expressed in a two-fold question, which is condensed into one double sentence, τίς ἄρα (tandem) ἀριθμὸς ἐτίων λήξει νίατος (i. e. ὥστε νίατον γενέσθαι) ἐς πότε; in quem finem usque durabit, donec desinat? Cf. Philoct. 1090, & seq. The years are called πολὺπλαγετα, because they have already nine times run their course, cf. 604.

1186. Δορυσσόητες μύχθοι (so λιθόλευστος Ἄρης, ἀσπίστορες κλόνοι, &c.), πολεμικοί, cf. Theogn. 987, δορυσσόον ἐς πόνον ἀνδρῶν. So Eur. Heracl. 781, has δορυσσόης στρατός.

1190. The reading ἀνὰ τὰν εὐρώδῃ Τροίαν, does not correspond to the antistrophic verse 97, nor can we justify the expression εὐρώδης from the Τροίῃ εὐρεῖα of Homer, which is applied only to the city. G. Wolff has followed the Scholia in introducing the amendment which I have adopted. Cf. 601, 1207.

1191. ὄνειδος, that we have so long besieged Troy to no purpose.

1192. The general meaning is: *Would that Paris, the author of all our woes, had been swept from the earth before his abduction of Helen!* A common form of imprecation in the Tragic poets. Cf. Phil. 1426. Helena Il. 3, 173, ὡς ὀφείλειν, θάνατός μοι ἀδεῖν κακός, ὁππότε δαῦρο Ὑδῖ ἐσφ' ἐπέμην. 6, 345, ὡς μ' ὀφελ' ἤματι τῷ, ὅτε με πρῶτον τίκε μήτηρ, Οἵχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης. Ἐνθα με κύμ' ἀπόερε, πάρος τὰδε ἔργα γενέσθαι. Cf. Phil. 1092. Trach. 953, 1092.—δῶναι serves for the atmosphere as well as the infernal regions, βάθος being ascribed to both.

1196. κοινὸς Ἄρης, a war undertaken by all the Greek tribes in common. Cf. Thuc. 1, 3.

1197. πόννοι. The injury inflicted on Menelaus, and the succession of hardships and disasters, of which it was the cause, and, as it were parent. Cf. 866.

1200. οὔτε may follow οὐ in the sense of οὔτε.

1201. ὀμιλεῖν, ὥστε με ὀμιλεῖν αὐτῇ (τῇ τέρψει), so Pind. Nem. 10, 72, χαλεπὰ ἔρις ἀνθρώποις ὀμιλεῖν κρείσσωνων. El. 219, τὰδε τοῖς δυνατοῖς οὐκ ἐριστὰ πλάθειν. The Chorus is regretting the

pleasures of the Symposia, in which men were wont to drink out of κύλικται μεγάλαι, βαθεῖς or (Il. 9, 202) μείζονες κρατῆρες, and their attendant revels (κῶμοι).

1206. ἀμέριμνος, μὴ ἔχων μέριμναν καὶ φροντίδα ὧν ἔφην στερφάνων, κυλίκων, αὐλῶν, ἱρώτων.

1209. Cf. 601, 1190.

1214. ἀνέται, "is given up to a disastrous fate." [So Ellendt. "permisus est, i. e. in potestatem concessit. Musgr. devovetur. Herm. solutus est, i. e. fato confectus est."]

1216. ἐπέσται, adstabit.

1218. ἔπειτα, imminet ponto, prominet.

1220. A traveller arriving from the east at the promontory of Σούνιον ἱρόν, ἄκρον Ἀθηνέων (Odys. 3, 278) with its limestone rocks, would first see the Acropolis of Athens, and therefore would joyfully salute the city; whereas one who came from thence, and doubled the promontory, would offer up his prayers to Ἀθηνᾶ Σουνιάς and Poseidōn, who on that account is called Σουνιάρατος by Aristoph. Eqq. 99, 564. Cf. above 861.

1222. καὶ μὴν ἔσπευσα refers to v. 1164.

1225. σκαιός, male ominatus; ἐκλύσαι, because when men are silent, the words are, as it were, kept under lock and key. So in another place Soph. says, ψυχῆς ἀνοῖξαι τὴν κεκλημένην πύλην. Hence στόμα ἐκλύσαι, in opposition to κλῆσαι, "to unlock his mouth," fauces in verba resolvere, linguam ad jurgia solvere, &c. [he is evidently about to let loose his evil tongue at me. Ox. Tr.].

1226. τὰ δεινὰ ῥήματα, those which Menelaus had reported to him. Cf. 312, 650.

1230. ἐπ' ἔκρον (i. e. ὀνύχων, ποδῶν, δακτύλων) βαδίζειν, &c. [to walk on tiptoe], proverbially spoken of the ambitious.

1231. οὐδὲν ὦν, διὰ τὴν δυσγένειαν; τοῦ μηδὲν ὕπερ, for Ajax, who is now—nothing. The art. as in Elect. 1157, οἷξαι με τὴν μηδὲν εἰς τὸ μηδέν.

1232. Agamemnon exaggerates the assertions of Teucer, 1097, sqq. The same antithesis is found in Plut. Aristid. 23, οἱ ναύαρχοι καὶ στρατηγοὶ τῶν Ἑλλήνων.

1233. οὕτε σοῦ, sc. οὕτε Ἀχαιῶν οὕτε σοῦ.

1236. "As whose [property] have you uttered such arrogant words?" [de quonam viro? Herm.] The gen. as in Elect. 317, τοῦ κασιγνήτου τὴ φύς, ἥξοντος ἢ μίλλοντος; Cf. Phil. 439.

1237. To disprove Teucer's assertion that Ajax was an independent chieftain, Agamemnon maintains that he had on all occasions been subject to him as his commander-in-chief [which is implied by his stating, that he was always present, as commander-in-chief, when Ajax distinguished himself².] He joins ποῦ βάντος ἢ ποῦ στάντος in the same way as we say, in the language of every-day life, 'he went and stood' (see Phil. 833), and the alliteration is also heightened by ποῦ (not ποί) βάντος. Cf. 1281, οὐδαμοῦ συμβῆναι ποδί. Perhaps

² [Neque Agamemnon quippiam aliud dicit nisi hoc, ubicunque Ajax fuit, ibi ego haud defui, hoc est, ille nihil sine me gessit:—quod quum imperator dicit, intelligitur hoc ab eo significari, quid tandem fecit Ajax nisi meis auspiciis? Lob.]

βῆναι καὶ σῆναι referred originally to the λόχονδ' ἵναι and the μάχη σταδίη, II. 1, 226.

1240. τότε, ὅτε ἰκηρύξαμεν, as 650, 1377.

1241. ἐκ Τεύκερος, "on the part of a Teucer."

1245. σὺν δόλῳ κενταίν, "hand in hand with fraud," (Phil. 842.) in opposition to calumnies, refers to Ajax's attack by night, cf. 47.

1250. Cf. 758 sqq.

1253. πλευρά is added because the μάστιξ chiefly strikes that part of the body³. Cf. Antig. 477 sqq., μικρῷ χαλινῷ οἶδα τοῦς θυμουμένους ἵππους καταρτυθίντας.

1255. τὸ φάρμακον, τῆς μάστιγος.

1256. νοῦν τινα, as much of νοῦς as a slave can appropriate to himself, cf. Phil. 1180.

1257. ἀνθρώπος οὐκέντ' ὄντος, genit. absolut.

1260. Agamemnon treats Teucer as a slave (1235); it was therefore necessary, according to Attic law (cf. 516), that he should have a free-born citizen to plead his cause. Cf. CEd. R. 411.

1263. βάρβαρον, because Hesiod⁴ was a barbarian.

1266. ταχεῖά τι, "what a short-lived thing is man's gratitude!" Antig. 961, ἀ μοιριδία τις δύνασις δεινὰ, res terribilis est. [Gr. 1027 (800) § 659, 4.]

1267. Antig. 46, οὐ γὰρ δὴ προδοῖς ἀλώσομαι. Xen. Cyrop. 5, 1, 22, οὐ ποτε τούτους προδιδούς ἀλώσομαι.

1268. σοὺ γα, adeo tui; οὐδ' ἐπὶ μικρῶν λόγων, not even in paltry words, i. e. in a few [fair] speeches—much less in actions, as CEd. C. 443, ἵππους μικροῦ χάριν φυγὰς σφιν ἡλώμην ἐγώ.—ἐπὶ. "Dicitur ἐπὶ cum gen. de his, in quibus ut in extremo momento aliquid vertitur," Hermann in Iph. Aul. 908; cf. CEd. C. 946, ἐπὶ προσόλου μίδς χωρεῖν. Eur. Hippol. 1163, δίδωκε φῶς ἐπὶ μικρᾷς ῥοπῆς.

1270. II. 9, 323, Achilles: αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.

1273. Cf. II. 15, 415 sqq.

1274. ἐρατῶν, "within our intrenchments." The genitive [a genitive loci and] is independent of ἐγκαλεσμένους, as in Eur. Phœn. 454, τόνδ' εἰσιδὶξω τειχέων.

1277. νεῶν ἄκρα ναυτικὰ δδῶλια, τὰ τῶν ναυτῶν ἐν ταῖς ναυσὶν ἄκρα ἰδῶλια. The ships are emphatically mentioned here and again at 78, because without them the Greeks would be cut off from all hope of returning home.

1279. Cf. II. 15, 351 sqq.

1281. οὐδὲ συμβῆναι ποδὶ, "who, as you pretend, never even stood by your side [as παραβάρης] in the field of battle." Teucer exaggerates the declaration of Agamemnon (1237), who merely disputed the independence of Ajax. Teucer, on the contrary, attaches considerable importance to the fact, that Ajax μόνος (i. e. without having Agamemnon at his side) when all the rest had fled withstood Hector.

³ [Compare Pindar's account (Pyth. 8, 335) of Jason: ἐμβάλλον τ' ἐν πλώρει φηγ' κέντρον αἰανέ, "with a remorseless goad urging their broad-
⁴ [χάρις τοῦ θανόντος, the grateful recollection of one who is dead.]

Cf. 1232 with 1097 sqq. Lucilius: *Solus Ajax vim de classe prohibuit Vulcaniam.*

1282. ἕμιν ἔνδικα, *quæ vobis probarentur*, cf. 1248.

1283. χεῖρ' (καὶ ὄρε), sc. ἡνίκα, 1273.—αὐτὸς μόνος (cf. 76), *he alone*, in opposition to the cowardice of the others. This single combat was fought in front of the shipping, which Ajax defended against the assaults of Hector. See Il. 7, 92, sqq.

1285. Sophocles, in the bitterness of his anti-Spartan feeling, is guilty of an anachronism in making Teucer allude to the fraud practised by Cresphontēs in the division, by lot, of the lands of the Peloponnesus among the three Heracleid leaders. According to the legend [the first drawn name was to have Argos, the second Lacedæmon, the third Messenia; so] Cresphontēs threw a clod of earth into the water-pot, instead of a tile, so that, as he was to draw last, and his ballot was dissolved, Messenia, the richest of the provinces, necessarily fell to his share. See Apollod. 2, 8, 4. Paus. 4, 3, 3. Plaut. Casin. 2, 6, 46.

1287. Il. 7, 182, ἐκ δ' ἔθορε (ἄλμα ἐκούφισε) κληῖρος κυνέης δὲ ἄρ' ἠθέλον αὐτοί, Αἴαντος.

1288. σὺν δ' ἔγω, the pair of heroic brethren often appear together, see Il. 15, 436 sqq. 8, 266, and elsewhere. Sophocles in the Teucer has: Τεῦκρος δὲ τόξου χρώμενος φειδωλίᾳ Ὑπὲρ τάφρου πηδῶντας ἱστησεν Φρύγας.

1289. Cf. 1228, 1235, 1260.

1292. JN. ἀρχαῖον Πίλοπα, οὐκ οἶσθα ὄντα βάρβαρον Φρύγα; The Lydian king is called contemptuously Φρύξ, a name generally given to slaves at Athens. Teucer calls Pelops a barbarian, Atreus *δυσσεβίστατος*, and Aedrḗ an adulteress.

1294. ἀδελφῷ. Thyestes, the subject of the *Thyestes dopes* has been variously treated by the tragic poets.

1295. Κρήσσα, applied as a mark of contempt to Aedrḗ, because the Cretans had an ill name, as Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστρίεις ἀργοί.

1296. According to Sophocles in the Atreus, Thyestes was the seducer, and Atreus drowned the adulteress, Schol. Eur. Or. 800. We must therefore alter the reading ὁ φυτεύσας πατήρ so as not to have the idea suggested to us of Aedrḗ's father Catreus and another seducer. The σ' ἀνὴρ suggests a cutting contrast between the ἐπακτός and the actual ἀνὴρ (πόσις). Hermann reads σ' Ἀτρεΐς.

1300. Cf. 434 sqq.

1304. ἀριστος refers to the personal ἀρετή of Teucer, which he inherits ἐξ ἀριστίων (*ex optimatibus*).

1307. λέγων, sc. τοῦτο. Agamemnon only makes known his commands through Menelaus; but does not in person forbid the interment. Perhaps Sophocles, as the body of Ajax lay before them, wrote οὐδ' ἐπαισχύνει βλεπόντων, as Philoctet. 929, οὐδ' ἐπαισχύνει μ' ὄρων.

1309. χήμας. Teucer, Eurysæces, and Tecmessa, whom, as κείρας, it would have been sacrilege to assault. In the event of the Atreidæ offering any insult to the corpse, Teucer declares that he shall know how to protect those who are dear to him—for

1311. Teucer, in his rage, confounding the two Atreidae, calls Helen the wife of Agamemnon, and then, ironically, correcting himself, adds—"or shall I, more strictly speaking, call her thy brother's wife?" The poet was thinking of Il. 9, 327, where Achilles angrily says, δάρων ἔνεκα σφετεράων, and 340 fragm., ἡ μοῦνοι φιλείουσ' ἀλόχους ἀνθρώπων Ἀτρεΐδαι;

1317. Such phrases as κάθαμμα λῦσαι, δύσολυτον ἄμμα are used almost proverbially. Cf. Antig. 40, λούσα ἡ ἐπάπτουσα. For the sake of the similarity in sound συλλύσων is placed side by side with ξυνάψων. Cf. Antig. 523, οὔτοι συνίχθειν, ἀλλὰ συμφιλεῖν ἔφυν.

1319. His utterance of the word ἀλείψω at once indicates the character of Ulysses, and that, in conformity with it, συλλύσων πάρεστι. He speaks also with astonishment of the βοή Ἀτρεΐδων. Teucer therefore is content to leave the controversy with Agamemnon entirely in his hands.

1323. συμβαλεῖν ἔπη κακά, "*maledicta regere, quasi quamdam verborum pugnam committendo.*"

1329. ξυνηρετεῖν, συμφωνεῖν, cf. ἀντηρετεῖν, ὑπηρετεῖν. There is a similar passage in Antig. 541, σύμπλουν ἑμαυτὴν τοῦ πάθους ποιουμένη.

1330. εἴην οὐκ ἂν εὖ φρονῶν, εἰ μὴ ἀκούσαιμι σου.

1336. ἐχθιστος, *infernissimus mihi.*

1339. ἀντατιμάσαιμ' ἂν with Bothe, instead of οὐκ ἂν or οὐκ οὖν ἀτιμάσαιμ' ἂν. The last of these readings is inadmissible, and the other can only be justified by the doubtful supposition, that as the tragic poets wrote ἀρα for ἡ ἀρα, so they were accustomed to substitute ἂν for ἡ ἂν.

1341. Cf. 424 seq. Il. 17, 280 seq. Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τίττετο Τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλεΐωνα. This description of Ajax was universally adopted by the ancients. Alcæus, fr. 48, Κρονίδα βασιλῆος γένος Αἴαν, τὸν ἀριστον κίδ' Ἀχιλλεα, cf. Pind. Nem. 7, 27. Hor. Sat. 2, 3, 193, *heros ab Achille secundus.*

1343. τοὺς θεῶν νόμους, cf. 1130.

1345. The subject is τὸν ἰσθλόν: ὁ ἰσθλὸς οὐ βλάπτει ἄνδρα θανόντα. Cf. 1352.

1348. This remark is put into Agamemnon's mouth by Sophocles, to show the intensity of his hatred, even after the death of Ajax. Cf. 1067 seqq. Hermann reads καὶ πρόσω μῆνηναι.

1350. Princes cannot always bind themselves to observe the strict rules of morality, their political conduct cannot always be in accordance with εὐσέβεια.

1352. τὸν ἰσθλόν refers to 1345.

1353. It were better for thee to abstain from βία, and obey the suggestions of δίκη. (Solon: ὁμοῦ βίην τε καὶ δίκην συναρμόσας.) Concessions to the wishes of those who are thy sincere friends diminish nothing of thy princely dignity.—νικώμενος, ἥσσω ὢν.

1357. νικᾷ, κ. τ. λ., πολὺ κρείσσω τῆς ἐχθρας ἱμοὶ ἢ ἀρετῇ ἴστω. —πολύ, not πλείον, because there is a comparison implied in the word νικᾷ itself. Cf. 1353 and Phil. 1100.

1358. τοιοῦτοι. Those who do not take part with their friends, under

all circumstances, are deemed by the world unworthy of confidence.—Agamemnon reproaches Ulysses with fickleness, in having formerly joined with him in opposing Ajax.

1359. Ulysses, offended at this insinuation, allows that the case is not uncommon, of men being at one time friendly, and at another bitter and disagreeable.

1362. *δαίλους*, because it would seem, as if our opinions had changed in consequence of Teucer's (1315 sqq.) threats.

1365 seq. The meaning is: *Undoubtedly—for I shall myself one day require the assistance of others to inter my corpse*³. Agamemnon: *of a truth all the relations of life are alike. Every man labours for himself* (i. e. *has regard to himself* in all his efforts, in all he does). Cf. 124, where Ulysses laments the fate of Ajax: οὐδὲν τὸ τοῦτου μᾶλλον ἢ τοῦμὸν σκοπῶν. If we do not put a stop after *ὁμοίως*, it must be taken in the sense of *ὁμοίως*, "*Truly, in every case, each one equally looks to his own interest.*" But if this were his meaning, it is more probable that Sophocles would have written *ὁμοίως*.

1369. "*Do what you will*, provided you do not prevent this burial, *you will on all occasions be considered a good man.*"

1370. Agamemnon gives way, but yet retains his obstinacy so far, as not to renounce, in express terms, his hatred of Ajax. Teucer also (1380 sqq.) remains still unreconciled to the Attidæ, whom the Athenian poet wished to exhibit in an odious light.

1373. *χρῆς, χρῆζεις, θέλεις*, as in Antig. 887, εἰς ἤρῃ θανάιν. Electr. 606, εἰς χρῆς κακῆν. See Lobeck on Buttmann's Gram. 2, 330.

1376. ἀγγέλλομαι, ἐπαγγέλλομαι, *ultra profiteor*.

1377. τότε, before this concession on thy part, cf. 1240.

1379. ὅσον πονεῖν, *quantopere*, *ξυμπονῶν* being understood after μηδὲν ἑλλείπειν.

1386. ὁ στρατηγός, Αὐτός τε καὶ ξύναιμος. Cf. Homer, h. in Cerer. 1, Δήμητρα ἄρχομ' αἰδεῖν, Αὐτὴν ἡδὲ θύγατρα. CEd. C. 452, ἐπάξιός μιν Οἰδίπους κατοικτίσαι, Αὐτός τε παῖδεις θ' αἶδε. Cf. Phil. 88.

1391. κακοὺς κακῶς, cf. 839.

1393. γεραιοῦ σπέρμα Λαέρτου πατρός is a sort of *amende honorable* for what was said at vv. 103 and 190.

1395. Similar speculations, as to whether the services of those who were their enemies in life, may not be offensive to the dead, occur in the Electra 432.

1396. τὰ δ' ἄλλα, κ.τ.λ. This seems to be spoken with reference to the usual funeral banquet; but both the lines (96 and 97) are unquestionably forgeries. Teucer, (σὲ δὲ) at 93, compares Ulysses with the Attidæ; and (cf. 99) then intends to add the words *ἄνδρα ἱσθλὸν νομίζω*. But as he is obliged to qualify this declaration, because he refuses to permit Ulysses to take part in the funeral of Ajax, the speech takes another turn; a principal sentence, *ράφον μὲν ὀκνῶ* — σὺ δὲ — *ἐπίστασο*, being employed instead of *καίπερ ὀκνῶ σε ἰδῆν*. The sentence *ἐγὼ δὲ τὰλλα πάντα πορσυνῶ* is pa-

³ [It is exactly our: '*I shall come to this.*']

renthetical; "*I will provide for all the rest, as soon as you have obtained permission for me to inter the body.*"

1399. καθ' ἡμᾶς, *in regard to us, towards us*, as Eur. And. 741, ἐὰν τὸ λοιπὸν ᾗ Σώφρων καθ' ἡμᾶς, σῶφρον' ἀντιλήψεται.

1403. Cf. 1165.

1404. ὑψίβατον, is a usual and very natural epithet; ἀμφίπυρον belongs to θέσθε (Hom. ἀμφὶ πυρὶ στῆσαι τρίποδα), and it is only to this combined notion that the words ἐπίκαιρον λουτρῶν ὁσίων, *idoneum lavacro*, are applicable: cf. 596.

1408. τὸν ὑπασπίδιον κόσμον, all the arms except the shield, cf. 572 sqq.

1409. [παῖ, σὺ δέ.— Gr. 1458, t. § 479, 5.]

1411. ἔτι γὰρ, κ.τ.λ. The general meaning is: *Eurysdces shall aid, as far as his strength will permit, in raising the dead body of his father, because black blood* (Æsch. Agam. 1037, αἱματηρὸν ἱξαφρίζεσθαι μένος) *is still oozing out of his nose and mouth.* Cf. 917 sqq. This would be prevented by raising the head.

1414. φησὶ παραῖναι, like Homer's εὐχεται εἶναι.

1415. πάντ' ἀγαθῶ, cf. 911. CEd. R. 1197, πάντ' εὐδαίμων.

1416. κοῦδενὶ πω λῶνι θνητῶν, sc. πονήσας or πονήσων, "*to endure toil for Ajax, and never for any better person among mortals at any time.*" The verse of lamentation, Αἴαντος, ὅτ' ἦν, τότε φωνῶ, with which the play usually concludes seems to have grown out of a gloss (Αἴαντος) originally added to λῶνι. Cf. Trach. 811.

1418. "*Man experiences much which he does not foresee: nor can any one, before he sees the event, predict what will happen to him.*"

APPENDIX.

(LIST OF RARER WORDS AND EXPRESSIONS.)

15 ἀποκτος	135 ἀμφίρυντος	217 ἀπολωβᾶσθαι
21 ἀσκοπος	143 ἵππομανής	222 αἶθοψ
32 σημαίνεσθαι	163 προδιδάσκειν	230 παράπληκτος
40 δυσλόγιστος	175 ἀγελᾶιος	231 ἵππονώμας
46 τόλμαι	183 φρενόθεν	308 ἱρίπιον
72 ἀπυθύνειν	206 θολερός	319 βαρύψυχος.
82 ἐξιστασθαι	213 ὑπειπεῖν	

(27) ἐκ χειρός. (42) ἐπεπίπτειν βάσιν. (64) εὐκერως ἄγρα. 188 ὑποβαλλόμενον ἐλίπτειν μύθους. 194 ἀγώνιος σχολά. 196 ἅταν οὐρανίαν φλέγειν. 211 In what peculiar sense is λίχος used? in what ἡμερία (208)? 254 λιθόλευστος Ἄρης. 285 ἀκρας νυκτός. 302 ἱπὴ ἀνασπᾶν.

376 δεύειν	611 ξύναυλος	890 ἀμίνηνος
38 { κακοπινής	634 ἄμυγμα	892 πάραυλος
ἄλημα	649 περισκελής	907 περιπειτής
390 διςσάρχης	672 αἰανός	921 ἀκμαῖος
412 ἀλίρροθος	695 ἀλίπλαγκτος	967 ἐπίσκοπος
445 παντουργός	700 { αὐτοδαής	978 ἐμπολᾶν (prop.
511 διαφέρεσθαι	ἴπτειν	and fig.)
582 τομάω	758 ἀνόνητος	1004 ὄμμα (fig.)
597 ἀλίπληκτος	837 τανύπους	1017 δύσοργος
601 πίσος	841 αὐτοσφαγής	1025 αἰδολος
604 ἐννώμας, ου	880 ἀλιάδης	1030 πρίω ¹ .

Μῶραις ἄγραις προσκεῖσθαι. 485 ἀναγκαῖα τύχη. 501 λόγοις ἰάπτειν τινά. 536 ἐπῆνεσα. 614 φρενός οἰοβώτας (ου). 625 νοσεῖν φρενομόρως. 687 τιμᾶν τί τινι. 729 διαπεραιοῦν (ὧω) ξίφος.

¹ "Constringo dentibus, mordeo. Translate: *permitter constringo universe, allig.*" Ellendt.

877 οὐδὲ μὲν δὴ. 880 ἀλάτης πόνων. 918 φοινία πληγή. 938 γενναία δύη. 954 κελαινώπης θυμός. 963 ἐν χρεῖα δορός. 998 σου βᾶξις.

1147 λαβρός	1329 ξυνηρετεῖν	1376 ἀγγίλλομαι
1167 ἐθρώεις *	1339 ἀντατιμᾶν	1404 ὑψίβατος
1186 δορυσσόσης	1373 χρῆς (2 sing.)	1405 ἀμφίπυρος.
1225 σκαῖος		

1063 τυμβεύσαι τάφῳ. 1074 καλῶς φέρεσθαι. 1090 ἐς ταφὰς πεισεῖν. 113 κλέπτης ψήφοποιός. 1174 What peculiarity is there in the use of τρίτος? 1214 ἀνείμαι τινι. 1268 Point out a peculiar use of ἐπὶ c. gen. 1323 συμβαλεῖν ἔπη κακά.

* 1. *Tabifusus*, *horridus*, *squalidus* (Lob.); *tenebrosus* (Herm.); al. *cassus*.



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